

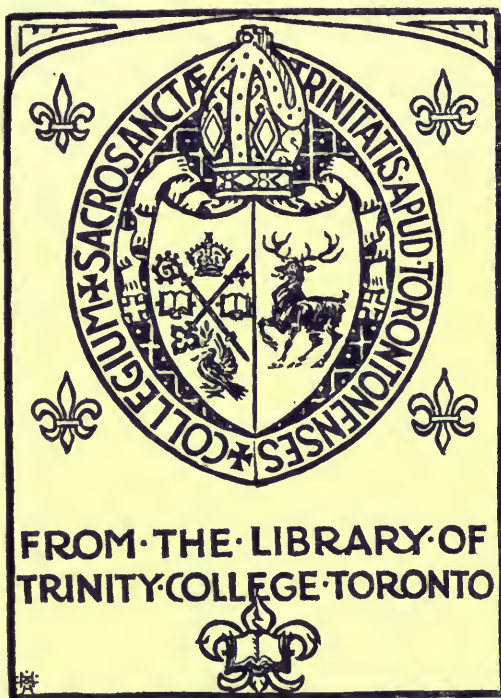
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FIFTY PORTRAITS

OF
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AND
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FIFTY PORTRAITS
OF
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AND
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With Brief Literary Notices.



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Contents.

	PAGE		PAGE
EARL OF SHAFTESBURY - - -	2	REV. JOHN CUMMING, D.D. - - -	52
ARCHBISHOP OF YORK - - -	4	REV. JAMES HAMILTON, D.D. - - -	54
DEAN McNEILE - - -	6	BISHOP CROWTHER - - -	56
REV. WILLIAM BROCK, D.D. - - -	8	CANON MILLER, D.D., VICAR OF GREENWICH -	58
LORD CAIRNS - - -	10	REV. W. MORLEY PUNSHON, M.A. - - -	60
HON. AND REV. B. W. NOEL - - -	12	MAHARAJAH DHULEEP SINGH - - -	62
REV. LORD SYDNEY GODOLPHIN OSBORNE -	14	BARONESS BURDETT-COUTTS - - -	64
REV. W. M. BUNTING - - -	16	THE LATE BISHOP OF CARLISLE - - -	66
SIR ROUNDELL PALMER, Q.C. - - -	18	SAMUEL BOWLY, - - -	68
DEAN STANLEY - - -	20	REV. THOMAS BINNEY - - -	70
REV. F. J. JOBSON, D.D. - - -	22	LORD LAWRENCE - - -	72
DEAN ALFORD - - -	24	EARL RUSSELL - - -	74
REV. NEWMAN HALL, LL.B. - - -	26	LORD NAPIER, OF MAGDALA - - -	76
REV. SAMUEL MARTIN - - -	28	LORD BROUGHAM - - -	78
REV. NORMAN MACLEOD, D.D. - - -	30	REV. ALEXANDER DUFF, D.D., LL.D. - -	80
REV. THOMAS GUTHRIE, D.D. - - -	32	REV. W. B. MACKENZIE, M.A. - - -	82
CHARLES HADDON SPURGEON - - -	34	CYRUS W. FIELD, ESQ. - - -	84
MICHAEL FARADAY, D.C.L., F.R.S. - - -	36	SIR DAVID BREWSTER - - -	86
ARCHBISHOP OF CANTERBURY - - -	38	REV. HORATIUS BONAR, D.D. - - -	88
REV. WILLIAM ARTHUR, M.A. - - -	40	SIR JAMES Y. SIMPSON, BART., M.D. -	90
ARCHBISHOP LONGLEY - - -	42	MR. PHILIP PHILLIPS - - -	92
DUKE OF ARGYLE - - -	44	MR. JOHN ASHWORTH - - -	94
REV. W. LANDELS, D.D. - - -	46	DEAN CLOSE - - -	96
GEORGE PEABODY - - -	48	SELINA, COUNTESS OF HUNTINGDON -	98
REV. ALEXANDER RALEIGH, D.D. - - -	50	REV. THOMAS DALE, DEAN OF ROCHESTER -	100

THE EARL OF SHAFTESBURY.

THE Earl of Shaftesbury is one of those few who, in every generation, to use the fine expression of Burke, "tread an open but unfrequented path to immortality," by finding their own happiness in that of others. His name is known everywhere, and known only to be respected and beloved, as the friend of the friendless, who spends his life unweariedly in the discovery and alleviation of human sorrow. He was born on the 28th of April, 1801, and is thus in his 70th year, but is as vigorous as ever. He was educated at Oxford, where he took a first-class in classics, in 1822. In 1826 he became Member for Woodstock, as Lord Ashley, and supported the Governments of Liverpool and Canning, without, however, taking office. Under the Duke of Wellington's ministry he became a Commissioner of the Board of Control. In 1830 he was returned for the Borough of Dorchester, and, in 1831, for the County of Dorset, after a fifteen days' contest with Mr. Ponsonby. He was a Lord of the Admiralty in Peel's brief ministry of 1834-5, and it was at this time that his special career as a Social Reformer began by his undertaking the management of the Ten Hours' Bill, which sought to limit the day's work in the factories of Lancashire, &c., and has proved one of the greatest blessings to the millions employed among the spindles of that great county and elsewhere. Mr. Bright, who opposed the Bill at its passing, has since owned that he made a great mistake, and that it has proved one of the most signal reforms in modern legislation. In 1841, when Peel again took office, Lord Ashley declined to join him on finding that this favourite measure would not be supported by the Government. In 1846 he supported the repeal of the Corn Laws, a tribute to liberality and justice which cost him his seat. In 1847, however, he stood for Bath, against Mr. Roebuck, and was returned. He succeeded to the Earldom in 1851, on his father's death. His next great service to the toiling multitudes was the prohibition of child and female labour in coal pits,—a boon which rescued thousands from a slavery worse than can now be imagined. The Blue Books which were published in connection with his Bill revealed a state of things which now-a-days would seem incredible, if not thus established as having actually prevailed. The condition of the outcast children in our great cities has also been one of the Earl's special subjects. Ragged Schools, Training Ships, Plans for the Emigration of the Young, of both sexes, redeemed from misery in our streets and gutters, and every other form of practical philanthropy, have been his passion. He has, indeed, been the great agent in applying the appeals of such as Hood and Dickens on behalf of the forlorn and outcast; both of those admirable men having, for the first time in our literature, taken up in a noble Christian spirit the cause of all human misery, and by their genius made its mitigation a characteristic of the age. It would be impossible to enumerate all the effects of Lord Shaftesbury's example and untiring labours. Millions in all classes of the poor will rise to remote generations to call him blessed.

He is a strong Churchman, of the Evangelical School, and, as such, a vigorous opponent of Ritualism and Romanism. He is the head of so many religious societies that it would be vain to try to enumerate them. In 1830 he married Emily, daughter of the fifth Earl Cowper, and thus became related to Lord Palmerston, under whose ministry his influence was very apparent in the higher patronage of the Church.



THE ARCHBISHOP OF YORK.

THE Most Reverend the Archbishop of York, Primate of England, a Governor of the Charterhouse, and of King's College, London, and patron of ninety-six livings—is the son of a draper in Whitehaven. His first teacher was the Rev. A. Jack, Independent minister of the town, from whom he passed on to Shrewsbury School, and next to Queen's College, Oxford, his abilities having opened the way for him. He has been successively Scholar, Fellow, Tutor, and Provost, of Queen's. He took his B.A. in 1840; was made Deacon in 1842, and Priest in 1843. After four years' parochial life at Guildford and at Cuddesdon, he became Tutor of his College, and in the same year (1848) was appointed Select Preacher at Oxford. In 1853 he was chosen to deliver the Bampton Lecture, and took for his subject "The Atoning Work of Christ." In 1855 he was appointed to the Crown Living of All Souls, Marylebone, and the Provostship of the College becoming vacant by the death of Dr. Fox, in the same year he was chosen to the dignity, notwithstanding the part he had taken in altering the close constitution of the College, which had excited some opposition. In 1856 he was made a Select Preacher for the second time; in 1858 he was chosen as Preacher to the Honourable Society of Lincoln's Inn; in 1859 he was made one of Her Majesty's Chaplains in Ordinary. In December, 1861, he was consecrated to the Bishopric of Gloucester and Bristol, from which he was promoted to the Archbishopric of York in 1863, at the age of forty-four. He is now in his fifty-second year, and promises what all wish him, a long and useful life.

In ecclesiastical affairs, Archbishop Thompson has taken a decided position as an Evangelical clergyman, but has shown himself none the less a very firm and unhesitating Churchman. The extreme Ritualist party have found no favour with him, and have been discountenanced by his influence in the Judicial Committee of the House of Lords, to which he has been appointed an adviser in ecclesiastical causes. His "*Essay on the Atonement*" in "*Aids to Faith*," and his "*Life of Jesus Christ*" in Smith's "*Bible Dictionary*," are thoroughly evangelical, and promise well for the tone of clerical feeling likely to find favour in those under him. His latest public act of note has been the prosecution of Mr. Voysey for his book, "*The Sling and Stone*,"—a title self-explanatory of the object sought—to strike down the giant of Orthodoxy, and deliver the Israel of Ultra Broad Churchism, of which Mr. Voysey constituted himself the champion. Dr. Thompson is a zealous supporter of the Palestine Exploration Society, and its president. He has also lectured, with others, in a course, on "*The Evidences of Christianity*," in the past spring. He married, in 1855, Zoë, daughter of J. H. Skene, Esq., and has a large family. He is a Moderate Liberal in politics, and when at Inverary, this summer (1871), he carried his ecclesiastical liberality to the unusual length for an English Archbishop, (who is necessarily tied down by his position, whatever his private feelings,) of preaching in one of the parish churches in the neighbourhood. He is a Fellow of the Royal Society, and of other learned bodies. The annual income of the Archbishopric is £10,000. He is a fluent and effective speaker, and, though not a brilliant man, has shown good abilities. His "*Outline of the Necessary Laws of Thought*" is his best book, and is used in different Universities both in Britain and America. He has published sermons, etc., etc., besides.



THE REV. DEAN McNEILE.

THE Rev. Hugh McNeile, D.D., Dean of Ripon, was born in 1795, at Ballycastle, in the neighbourhood of the Giants' Causeway, in the county of Antrim, Ireland. In 1815, the year of the battle of Waterloo, he took his degree of B.A. at Trinity College, Dublin, and came over to London, entering himself at Lincoln's Inn, as a law student. While there, however, his views on religion became more earnest than before, and he decided to leave the Bar for the Church, a resolution which caused him to be disinherited by his uncle, an old and wealthy officer in the East India Company's service. He was not ultimately a loser, however, even in this direction, for his uncle reinstated him as his heir after he saw that his success in the Church was certain—that is, when help was no longer needed. In 1820 he commenced his clerical life as a curate in the county of Donegal, and in 1822 married a daughter of Archbishop McGee, of Dublin, an alliance not without influence on his future career. In the same year he was presented to the Rectory of Albury, Surrey, by the late well-known Henry Drummond, M.P., and became widely known and very popular in the pulpits and on the platforms of London. His manly, tall, commanding figure, fine voice, effective elocution, self-possessed ease, and Irish fluency and fervour, seen even yet in his old age, must have made him pre-eminently attractive in his earlier life. In 1834 he was collated to St. Jude's, Liverpool, where he took a leading part in every Evangelical movement. In 1839 he founded (with a few others) the Church Building Society of Liverpool, the first of many similar associations both in the Church and outside of it. In 1845 Archbishop Sumner, then Bishop of Chester, made him an honorary canon of Chester Cathedral, which was filled to overflowing when he preached in it, though at other times the galleries were shut up as of no use. In 1846 he published his book "*The Church and the Churches*," for which he received, successively, the degrees of B.D. and D.D. from Trinity College, Dublin. In 1848 he resigned St. Jude's, and was presented to St. Paul's, Liverpool, a church built specially for him. In 1857 a testimonial in money was made him; but he handed over the whole to found scholarships in Liverpool, and an exhibition of £40 a year, tenable at Oxford, Cambridge, or Dublin. In 1860 he was collated to a residentiary canonry in Chester Cathedral, and in 1868 was appointed Dean of Ripon. Dr. McNeile has, throughout his life, been an earnest controversialist. Romanism in the Church, or outside of it, finds no mercy with him; but he has a natural liking for taking a side, and finds something on which to maintain his opinions against all comers, even when Rome has been worked out for the time. He is now in his seventy-sixth year, and his early fire has, of course, abated, but no one of his party is more respected, or will carry with him sincerer regrets when the Master calls him away. He has been a faithful servant in a generation that greatly needed his like. A statue has just been raised to him in St. George's Hall, Liverpool, a tribute rarely accorded to a living man, and especially honourable when his long life in the midst of those who have decreed it is remembered. He is a striking example of the force of a strong, combative nature, full of animal life and spirits, fluent and self-asserting rather than highly intellectual. His writings are already forgotten: his living energy has made him a great power in his day.



THE REV. WILLIAM BROCK, D.D.

THE Rev. Dr. Brock, of Bloomsbury, is one of the best known Baptist ministers of London. He was born at Norwich, a town from which, in this generation, we have had the gift of Wm. J. Fox, the late M.P. for Oldham, now dead—who began his life as a weaver boy; of George Borrow, author of "*The Bible in Spain*," and many other books of striking eccentric genius; and of Harriet Martineau, one of the ablest and most accomplished women of our day. He was educated at Stepney College, and began his ministry in Norwich, from which he was invited to take charge of his present congregation, in a chapel then just built by Mr. Peto—since known as Sir Morton Peto.

Dr. Brock has been very successful in attracting numbers of young men to his chapel, and has been very active in every form of Christian enterprise, not only in his own neighbourhood, but in London at large. He is a racy, effective speaker, always in spirits, and necessarily communicating them to his audience. His local mission in Seven Dials is a tribute to his energy and zeal, its great success having made itself known far beyond its immediate sphere. Though firm in his opinions, both as a Dissenter and a Baptist, he is a man of a wide and generous spirit, knowing no bigotry, a striking proof of which was shown in the hearty co-operation often noted between him and the late Bishop of Durham, when rector of St. George's, Bloomsbury.

Dr. Brock owes none of his popularity to the unworthy sources cultivated by too many of our day. Sensationalism finds no favour with him. The simplicity, earnestness, and fervour of his public services, and the geniality, warmth, and manliness of his private character are the better secret of his influence. He is essentially a Puritan Divine, caring nothing for the modern lights, which would lead men to new views of the great truths of salvation, but contented to preach the grand old doctrines of redemption through the blood of the cross. The three R's—Ruin, Repentance, Redemption—have no more constant preacher. He has no sympathy with that class of men, unhappily too numerous at the present time, who seem to think that a settled religious belief is not only impossible, but not even to be desired; that to be constantly seeking a creed is better than to have found one; and that, so long as there are conflicting claims, doubt is rather a man's necessity than his choice, his misfortune more than his fault. While this appears to be the too prevalent opinion, it is really quite refreshing to find a man of strong convictions, clear views, and plain speech, distinctly uttering the grand old truths of the Gospel, that Jesus Christ died for our sins and rose for our justification.

Dr. Brock has not done much in literature. A "*Life of Havelock*," and a "*Biography of John Bunyan*," prefixed to Cassell's edition of the "*Pilgrim's Progress*," are his principal contributions to it, if we except lectures, printed from time to time in the various courses given by the Young Men's Christian Association. He came to London in 1849, and still labours with undiminished power. May he long continue to do so.



LORD CAIRNS.

HUGH McCALMONT CAIRNS was born at his father's seat near Holywood, about four miles from Belfast, in 1818. He was the child of godly parents, descended from the Scotch settlers whom James the First wisely sent into the North of Ireland to occupy the land from which the troublesome native population had been driven, and to whom Ireland is indebted for the peace and loyalty, and prosperity of Ulster, in contrast to the rest of the island. It is striking how many eminent men this part of Ireland can claim as its children:—Among others Lord Lawrence, and his brother Sir Henry; Sir Hugh Montgomery, of the Punjaub; Sir James Emerson Tennent; the Rev. Dr. Cooke, of Belfast; and Dean McNeile of Ripon, whose daughter Lord Cairns has married.

His earlier years were spent at the famous School of Dr. Bryce, of Belfast, towards whom he has always retained a grateful attachment, as shown, not long since, in his heading a testimonial given him by his old pupils. From Belfast he went to Trinity College, Dublin, where he took his degree, and thence to London, where he kept his terms at Lincoln's Inn, wisely preferring the English Bar to the Irish. Having been duly called to the Bar, his clear, calm intellect, aided by untiring industry and a power of forcible statement which has developed into statesman-like eloquence, soon raised him to a large practice, and showed that he was destined for the highest honours of his profession. In 1852 he was elected, in the Conservative interest, for Belfast, for which he continued to sit till appointed, in October, 1866, Lord Justice of Appeal. In 1856 he became a Queen's Counsel, and was appointed Solicitor-General, under Lord Derby, in 1858, receiving a knighthood at the same time. Under Lord Derby's second administration, in 1866, he was promoted to the higher post of Attorney-General, and on Mr. Disraeli becoming Premier, was finally raised to the Woolsack, under his present title.

Few men have carried with them in their elevation so much respect as Lord Cairns. His Catholic spirit, his Evangelical sympathies, his purity of life and fidelity to every trust confided to him, have gained him a noble reputation. His opinion as Arbitrator in great cases is eagerly sought—as for example in that of the London, Chatham, and Dover Railway, and Albert Insurance Company, in each of which millions of pounds hung on his decision. He is, unfortunately, of rather feeble health, and has been forced at times to seek a milder climate, but latterly he seems to have gained greater strength. In the House of Lords he is the foremost debater on the Conservative side, and commands admiration from all parties for his temperate and thoughtful views, and his unfailing courtesy, even while most independent and firm in his opinions. As a fine specimen of an English Judge and a Christian nobleman, may he live long to set an example to younger men. To have absolute confidence in the administration of the laws is essential to the well-being of any community, and thus a man who, like Lord Cairns, seems the ideal of an incorruptible uprightness in his high offices, is of supreme value for the tone he gives to public morality, and the standard of judicial honour he maintains. Our Bench has rarely had more notably worthy members than at this time.



THE HON. AND REV. B. W. NOEL.

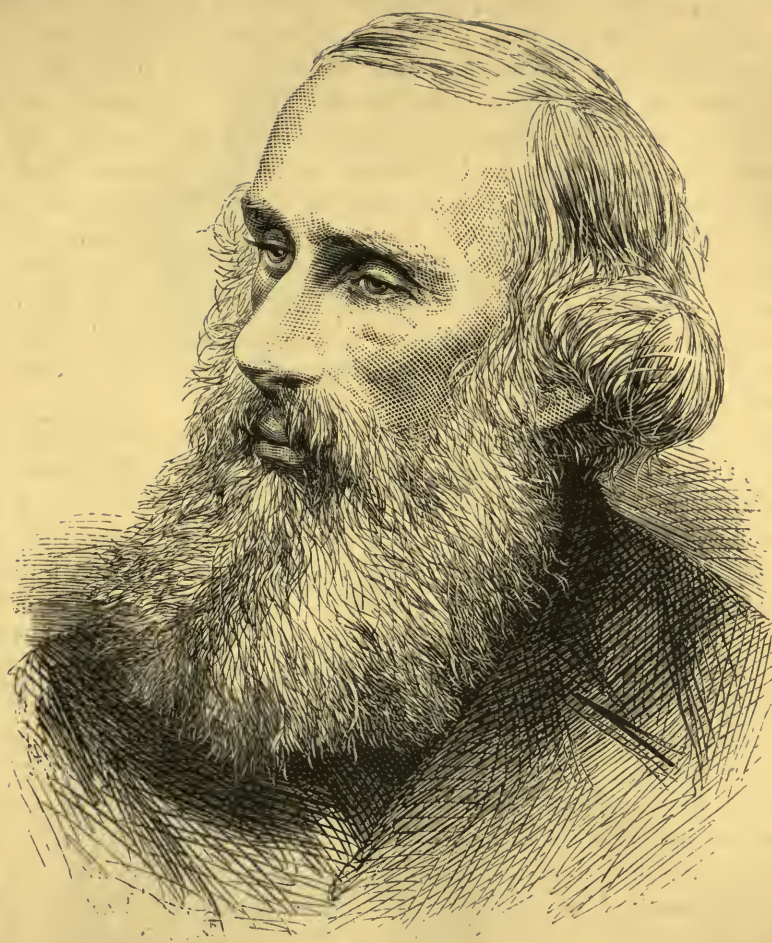
BAPTIST WRIOTHESLEY NOEL was born in 1799. He was the son of Sir Gerard Noel-Noel, and his mother, the Baroness Barham, was a peeress in her own right. The Earl of Gainsborough is his nephew, and one of his sisters was at one time lady-in-waiting to the Queen. He had thus every advantage of interest and position to help him in any career he might have chosen, and deserves so much the greater honour that he should have followed out his convictions as he has done, in casting his lot among the Baptist Dissenters. In his early manhood he entered Trinity College, Cambridge, with a view to the Church, and in due time was appointed to St. John's Episcopal Chapel, Bedford Row, built originally for the notorious Dr. Sacheverell, but destined to have for its ministers, after him, such very different men as Thomas Scott, the commentator, Richard Cecil, who had Wilberforce for one of his congregation, and Daniel Wilson, in his later years Metropolitan of India. In this chapel Mr. Noel became widely popular, the freshness and earnestness of his discourses attracting crowds of hearers. The matter of his preaching, doubtless, had also much to do with his popularity, for nothing could have been simpler or more evangelical than his stedfast proclamation of the great doctrines of the gospel. He was, eminently, an evangelical preacher, confining himself to those touching and mighty truths which, in every age, are the power of God unto salvation to every soul that believeth. The evident sincerity of the man had also something to do with it, for there was an unction in all that he said that carried it to the hearts of all, as the utterance of personal experience, and the true language of the heart. He was in those years an untiring supporter of the various religious societies, as, indeed, he continued to be while his strength permitted. His fine, expressive face, with its glancing eyes and beautiful brow, was no sooner seen ascending a platform than he was greeted with the heartiest applause. In spite of the Bishop of London's opposition to the City Mission, he stood by it, faithful among weak-hearted brethren, nor would any persuasion of interest or quiet induce him to forsake it. In 1848, to the astonishment of all, he resigned his place in the Church, publishing his reasons in a bulky volume—*"The Union of Church and State,"* which made a great sensation on its appearance. Soon after he joined the Baptist body, and became minister of John-street, Bedford Row, in his old neighbourhood, succeeding Harington Evans, himself a seceder from the Church. His labours there were widely successful, attracting a large congregation, and leading to the reconstruction and enlargement of the building to accommodate them. Two years ago he resigned his charge on the ground of age, and now lives in retirement, honoured and beloved by all as a tried and faithful servant of Christ. He has published no fewer than twenty volumes and essays, besides sermons preached at the Chapel Royal, Whitehall, when he was one of Her Majesty's chaplains. Among other efforts to benefit his generation, he has for many years been a total abstainer, and an earnest advocate of the abstinence movement. Among the workers of the day no one holds a surer place in popular esteem than Baptist Noel, as one who bore the heat and burden of a long day faithfully, and neither in his preaching, nor in his prospects, considered interest for a moment when it came into collision with duty. His very humility will long endear him to many.



THE REV. LORD SYDNEY GODOLPHIN OSBORNE.

EVERYONE has seen or heard of the letters in *The Times* over the signature of S. G. O. They are on every subject by turns—the respective duties of landlord and tenant, the management of some charity or other, the sewerage of a village, or the extravagances of Ritualism, labourers' cottages, or Christmas bounties—and are always effective and well written. The initials stand for the nobleman whose name is at the head of this sketch. He is the third son of the late Duke of Leeds, and brother of the present Duke, and was born in 1808. He graduated at Brazenose College, Oxford, and in 1830 was appointed Rector of Stoke Pogis, the scene of "Gray's Elegy." In 1841 he was appointed Rector of Durweston, Dorsetshire, a parish of no more than 1,780 acres, with a population, according to the census of the year in which he was appointed, of 468 souls, and here he has laboured for now twenty years. A poor enough place certainly, in which to spend a life! From this parish have come letters every now and then which have attracted great attention, as well from their merit as from the fact that the columns of *The Times* always paid them the honour of its largest type. His best letters have been those on the misdeeds of "Boards" of one kind or other, which have been mercilessly exposed, to the great benefit of their victims. It matters not, indeed, whom he has to do with; if he feel the need for it, neither the risk of displeasure from those with whom he has to associate, nor the fear of offending those who could advance his interests, weigh with him against what he thinks his duty. All his letters show a fine moral courage that fears the face of no man. In early life he took an active part in efforts of many kinds for the amelioration of the condition of the poor, and this practical philanthropy has now, for long, settled into a steady and instinctive purpose. In the year of the famine, and, again, in the terrible cholera year, he visited Ireland, and his simple story of what he saw remains still the best picture of what that unhappy country then was. In the time of the Crimean War he went to the Crimea and to the hospitals at Scutari, opposite Constantinople, and was again of the greatest public service by his truthful and intelligent letters. His position made him perfectly independent of any one, high or low, and the poor soldiers got the benefit of it. Upon his return he was formally thanked by the Government for his exertions. The poor in England have, at all times, been the object of his benevolent thought and efforts, whether those of our great cities or of our agricultural districts. By lectures, letters to *The Times*, and personal exertion, he has spared no toil to better their condition both morally and socially. As a clergyman, the simple narratives he has from time to time published show him a man of earnest devotion and enlightened evangelical feeling—a true minister of his Saviour, Jesus Christ. No labour seems too great for him to take, with even the most lowly or the most degraded, if he can lead them to the Cross. Daily visits to a condemned murderer, letters to simple cottagers, assiduous attention to the sick, are only some of the illustrations of his fidelity to his immediate duties.

His last published letters have been on "Ritualism," and prove him to be as sound a Protestant as he is a true-hearted man. His exposure of the Romish teaching and practices of the school, have carried warning to quarters of society not easily reached, and have cheered the friends of the Reformation in all parts of the land.



THE REV. W. M. BUNTING.

WILLIAM MACLARDIE BUNTING, eldest son of Dr. Bunting, of Wesleyan fame, was born in the year 1805. His father was absent from home, on distant duty, at the time; and it is told how, when informed, on his return, that a son had been given him, the worthy man fell on his knees, and prayed God that, if He so pleased, the child might live to become a preacher of the Gospel. The prayer was early answered, for from childhood he showed deep religious feeling, which ripened, with his growth, into an early and beautiful piety. "While his parents and friends were in doubt as to what would be the issue of the rich promise of his youth, he solved the difficulty by announcing himself as called to the holy ministry, and by promptly deciding to refuse an exhibition to the University, resolving to become a Methodist preacher. He had scarcely passed his nineteenth year when he was appointed to the Salford Circuit, under the superintendence of Dr. Newton. He remained there three years, and his indefatigable labours greatly contributed to the building of the Irwell Street Chapel. The two following years he was the colleague of Mr. Watson, Dr. Hannah, and Mr. McOwen, who held him in the highest estimation, for his devoted piety and his eminent ability. He lived in Mr. Watson's house, and raised his hereditary friendship with that distinguished man to a close and permanent intimacy."

For fourteen years he travelled in the Huddersfield, Halifax, City Road, Oldham Street, and Queen Street Circuits. Then, during six years' of gradually failing health, he worked as an additional minister in Islington and Hinde Street. "Having thus completed, as best he could, a service of twenty-five years, he retired to the Supernumerary List, and lived at Highgate Rise for the rest of his days." Yet he was not idle, but to the full measure of his strength, if not at times beyond it, gave himself to every form of Christian activity, in preaching, visiting the sick, correspondence, and in the affairs of his own church and of the cause of Christ at large. The Conference, the London District Meeting, the Book Committee, the Examination of Candidates for the Ministry, the Protestant and Anti-Slavery Movements—and, in his later years, as his greatest care and joy, the Evangelical Alliance—all felt his influence, and were indebted to his counsels and aid. He died on the 13th of November, 1866, at the age of sixty-one, and was buried in Highgate Cemetery. One who knew him well said of him, we believe with truth:—

"Those who knew him best will acknowledge that in losing him we have lost an example of learning acquired by laborious study, free from pedantic display; of knowledge—especially sacred knowledge—of the widest range, which, always subservient to his ministry, had not the effect of puffing up; of graceful and persuasive eloquence, and of earnestness such as is to be found only where the love of Christ and the love of souls, for Christ's sake, overrule all other passions." His large-hearted liberality, we may add, endeared him to Christians at large, and left a lesson it would be well for all to copy. "He loved his own, but he loved all who were Christ's, not with a love which is in word or in tongue, but in deed and in truth. He stood a connecting link—ay, and a silken link—between Methodists and other bodies."



SIR ROUNDELL PALMER, Q.C.

THIS eminent lawyer is the second son of the late Rev. William Jocelyn Palmer, rector of Mixbury, Oxfordshire, and was born at the Rectory in 1812. Having passed through Rugby and Winchester Schools, he entered Trinity College, Oxford, when he took a first-class in classics, in 1834. He also gained the prizes for English and Latin verse respectively, and the Eldon Law Scholarship. He was called to the Bar at Lincoln's Inn in 1837, and commenced practice as a Chancery Barrister. In April, 1849, he was appointed a Q.C. by Lord Chancellor Cottenham; but before this he had entered Parliament as member for Plymouth, which he represented till 1852, when he lost his seat. In 1861, however, he again entered the House as member for Richmond, in Yorkshire, and was appointed Solicitor General, receiving, as usual, a knighthood at the same time. In 1864, on the retirement of Sir William Atherton, he became Attorney General, holding it till the ministry resigned. He is known as a Liberal Conservative, but not unfrequently votes without reference to party. His influence in the House has steadily increased until it has become so universally acknowledged that the unique compliment was paid him in last session (1870-71) by the Premier, to whom he is opposed in many things, of publicly regretting his absence in a special debate as a loss to the House. Mr. Gladstone was very anxious to have him for Lord Chancellor, but his opinions on the Irish Church Bill, and some other points, led him to decline the honour.

Some of his speeches have been published. He lost his election at Plymouth, in 1852, for his voting against the Ecclesiastical Titles Bill, then recently passed into law.

The cause of popular education has in Sir Roundell Palmer a zealous and eloquent advocate. He is opposed to what is known as secular education, holding that, to be healthy, a child's training should be also religious, which in his opinion implies that it be given under direction of some religious body. He was opposed to the disestablishment of the Irish Church. The yearly value of his practice is so enormous that if he accept any position on the Bench it will be a heavy loss to him. Speaking lately of the value of education, he said that his had done more for him than a gift of £100,000 would have done—a fact worth remembering by all who have the responsibility of training the young.

In literature he is most widely known as the compiler of "*The Book of Praise*," a collection of hymns not intended for worship and therefore given in full. The knowledge of his subject shown in the wide range and correctness of the text of his volume has earned him high praise; but it has a still greater value, as showing the tastes of one who is in a position of so much influence. It is well for a country when its leading men are religious as well as able or learned.

The noble breadth of mind of so highly cultured a man is pleasingly shown in a passage in the preface to his Hymn Book. "It is a refreshing thing," he says, "to turn aside from the divisions of the Christian world, and to rest for a little time in the sense of that inward unity which, after all, subsists among all good Christians, and which—is it too much to hope?—may perhaps receive some illustration, even from a volume like this." Amidst much foolish talk of a mechanical and outward unity, how refreshing!



THE VERY REV. THE DEAN OF WESTMINSTER.

AMONG the eminent Churchmen of the day the Dean of Westminster holds a place of his own, second to that of none. As an admirable writer, a man of large and generous sympathies, and, perhaps more than all, as one of the leaders of what is called the Broad Church party, he is more frequently before the public than almost any of his brethren. He is the son of the late Dr. Stanley, Bishop of Norwich, known for his book on British birds, and not less so for his worth as a man. Dean Stanley was born about 1815, and was educated under Dr. Arnold at Rugby. From this he went to Oxford, where he held a Scholarship in Balliol College. In 1837 he took a first-class in classics, gained the Latin essay prize in 1839, and the English Essay and Theological prizes in 1840, when he was a Fellow of his college. He subsequently became for many years a tutor and examiner of his college. In 1845-6 he was Select Preacher, and in 1851 was appointed a Canon of Canterbury. In 1858 he was made a Canon of Christ Church and Professor of Ecclesiastical History at Oxford—a post to which we are indebted for his admirable lectures on the Eastern Church, and on Jewish History, as we are to his residence at Canterbury for his Historical Notices of the Cathedral of that city. He was also Chaplain to the Bishop of London from 1858 to 1864. In 1864 he succeeded Dr. Trench in the Deanery of Westminster—a dignity eminently suited to his tastes and genius. His indefatigable pen has shown his delight in his position by a volume on the history of his Abbey, abounding with learning, which one cannot help wondering at in one so busy with other studies. His book "*Sinai and Palestine*," which is of great value, was the fruit of his first visit to the Holy Land. His second was made in company with the Prince of Wales, but has had no literary fruit beyond a thin volume of sermons. His papers in reviews and magazines are very numerous, and he has published an octavo on the Epistles to the Corinthians, besides various volumes of sermons.

Dean Stanley's idea of the Church seems to be that it should be identical with the State, including all the population of every shade of opinion who in any way recognize Christ as their pattern. Dissenters at large he speaks of as Nonconforming members of the Church of England—a name they will hardly, we fear, accept.

In politics, Dean Stanley is a Whig, and as such he has encountered not a little hostility from his brethren. His Abbey seems his especial delight. He has thrown it all open to the public on the Mondays, with every help to the knowledge of its treasures that plans and tickets can give. Under his prompting the Chapter-house has recently been restored, and he is now trying to get the cloisters made again what they once were. He married the sister of the late Earl of Elgin, and has no family.

The Dean's peculiar religious position makes him the idol of one section of the public, but the object of not a little fear and misgiving with others. Certainly there is a want of clear and definite statements of doctrine in his teaching, nor would it be easy, from his sermons or books, to decide what his ideas were on some vital points. Many of his pulpit discourses are rather historical reflections than Bible studies; but while we desiderate clearer statements, we must admire the fine Christian spirit by which his whole life has been pervaded.



THE REV. F. J. JOBSON, D.D.

THE Rev. Fred. J. Jobson was born in the city of Lincoln, in 1812. He had the advantage of a good education, and was designed for a professional life. Having early evinced a liking for art, he was articled to Mr. E. J. Wilson, F.S.A., of Lincoln, as an architect. This gentleman was eminent in literary attainments, as well as in his profession, and though a devoted Roman Catholic, continued to be young Jobson's friend even after he became a Methodist preacher. Everything promised him success in his calling, but he felt himself drawn to the ministry in preference, and offered himself to the Wesleyan Conference in 1834, by which, with seventy other young men, he was received on trial, receiving, for his first appointment, the office of third preacher in the Patrington Circuit. At the Conference, in 1835, he was appointed the fourth preacher in the third Manchester Circuit. In 1837 he was taken from Manchester to be the President's assistant; and was also appointed the sixth preacher in the first London Circuit.

In 1840 Mr. Jobson was removed to the third London Circuit. After a six years' residence in London he was stationed in the first Leeds' Circuit; then, in 1846, he was appointed the second preacher in the fifth Manchester Circuit. Three years later he came back to London. At the Conference of 1855 he was appointed superintendent of the Bradford Eastbrook Circuit, and soon afterwards was selected to accompany the Rev. Dr. Hannah, as English representative, to the Methodist Episcopal Church of America, in which country he acted a very manly part towards the then down-trodden coloured population, refusing to be separated from them in travelling, or at the table, and preferring invitations to preach for them to those given by white congregations. The degree of D.D., however, conferred by an American University, showed that his anti-slavery principles, however unpopular with many, won him sincere respect from the more liberal-minded. Returning to England he remained at Bradford for three years, after which, in 1858, he was stationed at Huddersfield, and made chairman of the Halifax and Bradford district.

During the last year of his stay at Huddersfield he was selected for the distinguished service of representing the English Wesleyan Conference in Australia, and sailed, with Mrs. Jobson, immediately after Conference, meeting a very cordial reception at every station they visited in Australia, and taking India and Ceylon on their way home. The crowds in Australia to see and hear one so well known by name were immense. A narrative of the voyage was published by Dr. Jobson after his return. Besides this volume, he compiled a volume on "*Chapel and School Architecture*;" also, "*A Mother's Portrait*," a record of filial devotion; "*America and American Methodism*," with illustrations from his own pencil; "*A Memoir of Dr. Bunting*;" and a volume called "*Saving Truths*." Most of these books have passed through several editions.

Latterly Dr. Jobson's position has been especially official. He has been one of the secretaries of Conference; has been on the Committee of Education; on the management of the Preachers' Fund; and he is secretary to the Committee of Privileges. He married Miss Caborn, a Yorkshire lady. We trust that his useful life will be long spared.



DEAN ALFORD.

It is now about thirty years since Dr. Alford, then lecturer at Cambridge, issued the first volumes of his Greek New Testament, and thus at once came into prominent notice as a careful critic and a competent scholar, as well as a popular preacher. Since then his course was much before the public, and his sudden loss, in January, 1871, fell upon England as a general grief. He was born in London, in 1810, and was educated at Ilminster Grammar School, Somerset, and at Trinity College, Cambridge, where he was Latin member's prizeman in 1831; B.A. in the following year; M.A. in 1835; and B.D. after he had left, in 1849. In early life he showed a taste for poetry, in which shape his earliest publication appeared in 1831. In 1835 a second volume of poems was issued by him. In 1833 he was admitted to Deacon's orders, and in 1834 he was ordained priest by the late Bishop of Rochester. In that year he also became a fellow of his college. In 1841-2 he held the office of Hulsean lecturer to the University of Cambridge, and published his "*Chapters on the Poets of Greece*," and, about the same time, he issued the first volume of his edition of the Greek Testament, which was completed in 1861, and has passed through many editions. From 1841 to 1857 Mr. Alford was Examiner of Logic and Moral Philosophy in the University of London. His edition of the New Testament having become a standard, was, after a time, issued, with revised English text and commentaries for English readers, and in this shape also has had a wide sale. His many volumes of sermons, his "*Odyssey of Homer in English Verse*;" his "*Queen's English*;" "*Letters from Abroad*;" "*Year of Praise*;" "*How to use the New Testament*," and other books, also met with wide and hearty popularity.

Dr. Alford's rise in the Church was not a rapid one. At the age of 23 he was given the curacy of Ampton, in Suffolk, and two years later he was appointed vicar of Wymeswold, in Leicestershire. This he held for 18 years, till, in 1853, he took the ministry of Quebec Chapel, where he was very popular. In 1857 he was appointed, by Lord Palmerston, Dean of Canterbury, and soon after received the degree of D.D. He was a man of broad and generous sympathies, uniting, in every way possible, with the Nonconforming bodies. The following verses, by him, are not inappropriate to his own story, now that he is gone:—

THE DEAD.

The dead alone are great !
While heavenly plants abide on earth,
The soil is one of dewless dearth;
But when they die, a morning shower
Comes down and makes their memories flower,
With odours sweet, though late.

The dead alone are fair !
While they are with us, strange lines play
Before our eyes, and chase away
God's light : but, let them pale and die,
And swell the stores of memory,
There is no envy there.

The dead alone are dear !
While they are here, long shadows fall
From our own forms, and darken all ;
But when they leave us, all the shade
Is round our own sad footsteps made ;
And they are bright and clear.

The dead alone, are blest !
While they are here, clouds mar the day,
And bitter snow-falls mar their May ;
But when their tempest time is done,
The light and heat of Heaven's own Sun
Brood on their land of rest.



THE REV. NEWMAN HALL, LL.B.

AMONG the Dissenting ministers of London no one is better known than Mr. Newman Hall. His intense energy, fine voice, and easy, elegant, and forcible delivery, which make him a favourite with every class, have combined to give him the influence which he uses so nobly. He is the son of Mr. J. Vine Hall, whose life he has published, and who was himself, in his later years, widely known as a zealous temperance advocate, and as the author of that tract of world wide celebrity, "*The Sinner's Friend*." He was born at Maidstone, in 1816, and is thus in his fifty-fifth year. He received a good education as a youth, and afterwards entered Highbury College, and the London University, where in a subsequent year he won a Scholarship, and took his degree. In 1842 he was appointed minister of Albion Chapel, Hull, and laboured there for twelve years, the very life of a wide circle of religious agencies—schools, classes, lectures, temperance societies, bands of hope—with special efforts in many other directions. While at Hull, and while recovering from an illness that had proved all but fatal, he wrote that little book, which promises to have as world-wide a circulation as that of his father, "*Come to Jesus*." More than a million and a quarter copies have been circulated in this country, and it has been extensively sold in America, and translated, besides, into about thirty languages.

In 1854 Mr. Hall became minister of Surrey Chapel, as successor to Mr. Sherman, and here his energy has been as admirable as at Hull. It is a large old-fashioned chapel, with a fine congregation, and thus gave him the means of carrying on whatever organization his untiring activity had planned. His societies are a curiosity in Christian enterprise. They include a Temperance Society, and Band of Hope, a Benevolent Society, Auxiliary Bible Society, Educational Fund, Christian Instruction Society, Auxiliary to the City Mission, Dorcas Society, Female Clothing Society, Female Missionary Working Association, Auxiliary Missionary Society, Missionary Working Party, Rowland Hill Fund, Newman Hall Fund for Schools and Lectures, a School of Industry, a Southwark Sunday School Society, a Southwark Mission to the Working Classes, and a Tract Society. The removal of the richer classes to the suburbs has affected the character of Mr. Hall's congregation to some extent, of late years, but a great many still come from a distance, and he has no lack of workers. For the last few winters he has held a service every Sunday in St. James's Hall, Piccadilly, which has been largely attended. During the American War he took the side of the North strongly, and was enthusiastically welcomed in the States, in consequence, on a visit recently made. He has published some volumes of poetry, and of prose, but his power rests more on his speaking than in his pen. Open-air preaching in different parts has been largely carried on under his superintendence; and his courses of lectures, in the chapel, on Monday evenings, on various subjects, by different lecturers, have been very successful. Altogether, the amount of good done by him, in a thousand ways, shows how much an energetic man may accomplish if surrounded by adequate help in money and men. It will be a sad day for thousands when Newman Hall goes to his reward, but there is little need to speak of that, we trust, for many a year to come.



THE REV. SAMUEL MARTIN.

THE honoured minister of Westminster Chapel is widely known, and as widely honoured. He was born in Woolwich, in 1817, and is thus in his fifty-fourth year, and is vigorous as ever in his public ministrations, though his delicate health has at no time been so robust as to fit him for the part of a muscular Christian. He was the child of humble but godly parents, who attended the preaching of the Rev. Thomas James, then settled in Woolwich, and who has been through life the friend and father of Mr. Martin. He was educated at the Western College, then at Plymouth, and subsequently at Exeter, and was designed at first for mission work in the East Indies, but his weak health forced him reluctantly to abandon the intention, and to remain in England. In 1839 he was ordained minister of Highbury Chapel, Cheltenham, and gained the lasting affection of a large circle of friends. In 1842 he removed to Westminster, and rapidly gathered round him a large and intelligent congregation, till the numbers who flocked to hear him made it necessary, in 1864, to pull down the old chapel, and to build the present magnificent structure in which he ministers, which will hold at least three thousand people.

Mr. Martin's voice is remarkably low, and makes one wonder how he can be heard so well; but he is heard, thanks to his clearness and slow deliberateness of utterance. The characteristic of his preaching is its elegant simplicity, never wandering from the vital truths of the gospel, but presenting them with a chasteness and tender emotion which have great power. In appearance, he is the ideal of a Puritan minister—grave—benevolent—reverend. His very look is a sermon. His relations to his brethren are such as might be expected from one so spiritual in his whole tone, and so loving in his disposition. He has been Chairman of the Congregational Union, and is one of the most honoured ministers of the Congregational Body.

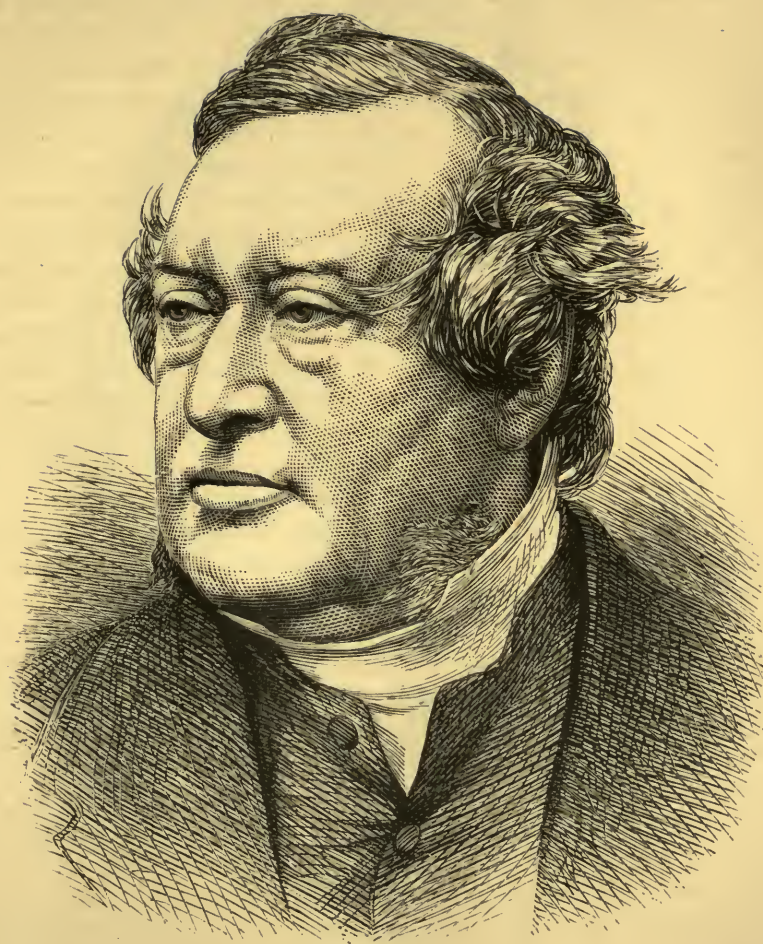
In the movement to bring the gospel within easier reach of the working man, Mr. Martin has taken a prominent part, his sermons for this end attracting very large congregations. While the lectures to the Young Men's Christian Association were being annually delivered he was one of the most popular lecturers on the Society's lists. He has published one or two books, but they have not become much known, for printing wants the unction of the living man's voice and air, which give the charm to Mr. Martin's appearances. He has had an assistant minister for some years, and is forced to restrict his work to his immediate sphere. It is a cheering thought that one who has had recourse to no meretricious aids to attract popularity should have had so much of it, and should so thoroughly maintain it, and shows how great a power there is in goodness, and in the quiet, tender enforcement of the great truths of redemption. Mr. Martin has hardly the look of so young a man as he, in fact, is. His hair, early grey, his stoop, and his feeble voice, combine to make him look older than he is; but that does not shorten life, and we hope his may be long spared to extend the influence he so widely exercises, and of which his chapel gives a notable illustration whenever he preaches. If he be in the pulpit, it is filled from floor to upper gallery; but to others, whoever they be, there are no such immense audiences.



THE REV. NORMAN MACLEOD, D.D.

THE Rev. Norman Macleod is one of the most popular ministers of the Scotch Establishment. He was born in Campbelltown, Argyleshire, in the year 1812, so that he is now fifty-nine years of age. After attending Glasgow University he went to that of Edinburgh, where he enjoyed the high privilege of studying theology under Dr. Chalmers. After finishing his course in Scotland he went for a year to Germany, to get whatever additional culture he could from a continental residence. In March, 1838, he was settled as Minister of the Parish of Loudon, in the district memorable as the scene of the Battle of Drumclog, where the Covenanters defeated the troops of Government, under the terrible Claverhouse. In 1843 he accepted the offer of the Parish Church of Dalkeith, made to him by its patron, the Duke of Buccleugh, and remained there till 1851, when he was elected by the elders, people, and heritors, to the Barony Church, in Glasgow, where he at present ministers. He has thus been identified with the Establishment since before the memorable disruption in 1843, to which, indeed, he was indebted for his presentation to Dalkeith Church, then vacated by its minister in noble obedience to that sense of duty to which we owe the spectacle of the Free Church of Scotland.

In 1858 Mr. Macleod received the degree of D.D. from Glasgow University. Since his settlement in Glasgow, and even before it, he has been one of the most prominent members of his Body. In 1846 he was sent with the Rev. Dr. John Macleod, his uncle, and the Rev. Dr. Simpson, as a deputation to the North American Colonies, which had been swept by the Free Church Movement; but his mission had little result, the Church of Scotland, across the Atlantic, having dwindled to a very small remnant indeed. He has since travelled in Palestine, and been sent as a deputation to India, both journeys leaving their record in books published after his return, first in "*Good Words*," of which he has been editor since its commencement, and afterwards in a separate form. His book "*The Earnest Student*" had a very large sale, and his stories in "*Good Words*" have been still more widely popular. He is indeed one of our best living story-tellers, and would have made his mark in fiction, even apart from his professional eminence. He has long been one of Her Majesty's Chaplains, and often preaches before her, and visits at Court, both in Aberdeenshire and London. His first introduction to the Queen is related by Her Majesty herself in her Journal, as having been brought about by his fervent prayers for herself and family, when she and Prince Albert had gone, incognito, to hear him in Glasgow. His views on the "Sabbath Question" have of late years lessened his popularity in Scotland, but as we think, unfairly. He preached to young men, a few years since, in Mr. Martin's Chapel, at Westminster, and no one who heard him can forget his fervour and earnestness, nor have failed to think him one of whom any church may justly be proud. But local prejudices are often stronger than they ought to be and they are nowhere more so than in Scotland, which has ecclesiastical feuds more bitter and more sacredly cherished than can well be conceived elsewhere. It is a thousand pities that good men should think evil of each other when there is so much need of their hearty union.



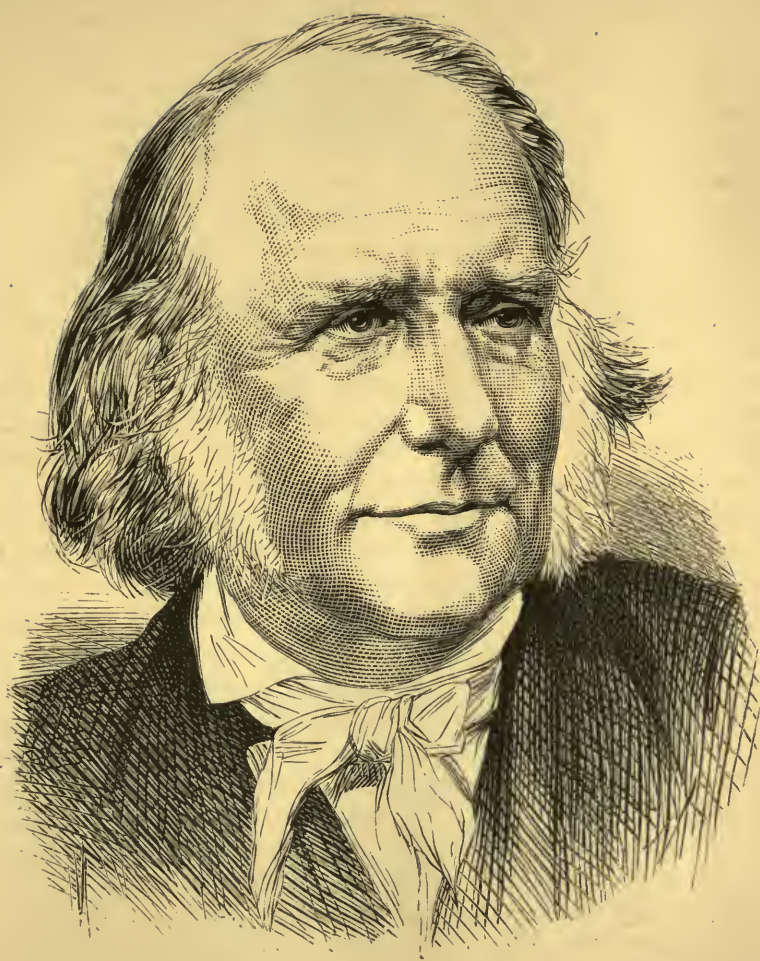
THE REV. THOMAS GUTHRIE, D.D.

DR. GUTHRIE, of Edinburgh, was born in the year 1800, and is thus in his 71st year, but he is still hale and vigorous, as may be judged from his promising, this year, 1871, a work on the Charities of London, from personal investigations, and from his recent preaching before Her Majesty at Balmoral. He is a Forfar man, born in the town of Brechin, the son of an influential banker and merchant there. He studied for the Church of Scotland at the University of Edinburgh, and, after having been licensed to preach by the Presbytery of Brechin, proceeded to Paris, where he acquired a knowledge of medicine, with a view of being able to give the poor advice, when engaged in his pastoral duties. On his return to Scotland he went for a time into his father's banking-house, and, in 1830, was first ordained Minister of the Parish of Arberlot, in his native county, which he often regretted leaving when afterwards settled in Edinburgh. "How often," says he, "did I sigh for my old country parish, with the larks in the blue skies singing over my head ; bean fields and golden gorse scenting the air with sweetest odours ; primroses and blue-bells springing at my feet ; ruddy children playing in clover fields ; the strong and swarthy ploughman dandling his babe at the cottage door ; the cattle-boy whistling as he drove the herd home ; and the loud, glorious sea, emblem of God's mercy and the Saviour's righteousness, gleaming in sunshine where it broke in measured dash out beyond the Bell Rock Tower, that stood up erect amid the surging waters, like a Christian amid his trials." Having been called to Edinburgh to the Collegiate Church of Old Grey Friars, he threw himself into the work of visiting and helping its numerous poor, with a grand enthusiasm. He had to gather in a harvest from the lowest of the community, and he did so by his Schools, Missions, Temperance Societies, and other agencies, while his preaching in his own church attracted numbers from all parts of the city by the brilliance of his eloquence, which is unequalled, in its kind, in our day.

In 1840 he was removed to the Parish of St. John's, in Edinburgh, a new church and parish erected chiefly in consequence of his popularity.

During these years the controversy, which ended in the disruption in 1843, found one of its foremost participants in Dr. Guthrie. He was heart and soul with the Evangelical party, and when at last it seceded he threw up his charge and began a new congregation, which soon built a new church for him in his old neighbourhood. He soon found his work too great for him, and had to get a colleague, the Rev. Dr. Hannay, biographer and son-in-law of Dr. Chalmers, a man of a very different stamp, but of equally marked abilities.

The greatest event in Dr. Guthrie's life, as he himself thinks, was the establishment of the Edinburgh Ragged Schools, which have been largely copied throughout the kingdom, and have thus been the means of a far greater amount of good than was at first hoped for. He has for many years been a zealous total abstainer, and has aided the cause of religion and social elevation of the fallen and degraded incalculably by being so. His main strength in all his undertakings has been his unfailing kindness of nature, which has won him the affection of all with whom he has been brought in contact. His genius is essentially poetical, but, superabundant as he is in figures and word painting, he commits all he is to speak to writing, and trusts rigidly to his memory.



CHARLES HADDON SPURGEON.

MR. SPURGEON was born at Kelvedon, in Essex, June 19, 1834, in a little red-tiled cottage close by the Eastern Counties Railway. His boyhood must have been very different from that of most boys, for when in his early teens he used to write a monthly manuscript magazine for the use of his playmates, and for his own benefit. He seems to have purposed from his earliest years to be a minister, and began formally, while under twenty, at a little straw-thatched meeting house, at Waterbeach, in Cambridgeshire. Both his father and grandfather were Independent ministers, but he was too sturdy and self-reliant to take anything for granted, and soon reasoned himself into the fervent Baptist he has ever since been. It seems as if his mind had never been young, just as it is certain it will never get old. Healthy, clear, manly, fresh, firm, and not a little dogmatic, from the first, it will assuredly be the same to the end. As a boy he preached with as perfect an ease and self-possession as he shows to-day, and his measured and balanced Christian experience seemed then more like that of a ripened Christian than of a lad such as he was. He never had anything like boyishness about him in the pulpit from the first. Of course he has abandoned some features of his style—the coarse metaphors, the bad taste, and the strong language—natural to one so young, but, in the main characteristics, the Spurgeon of 1871 is very much the same as the Spurgeon of nearly twenty years ago. The fertility of mind he displays is amazing. His sermons fill a long row of stout octavos, and still he goes on, ever fresh and full as a strong fountain. His magazine, "*The Sword and the Trowel*," has articles of his writing each month as varied and racy as if he had never done anything to exhaust his resources; his lectures are unique for abundant wit, wisdom, and familiar illustration; and his speeches never fail to instruct and please. His readiness is, indeed, astonishing. We have heard him say that he devotes the Saturday evening to his sermons—but other men find even a single sermon work enough for a week.

The toil he goes through is wonderful, what with his Orphanage, his great Tabernacle, his public calls, and an endless detail of activities. No wonder they tell every now and then on his health. In private, Mr. Spurgeon is one of the most unassuming and delightful companions, with an endless fund of anecdote, an unfailing cheerfulness, and, withal, a habitual seriousness underlying the whole, that never lets him betray himself into anything in the least unworthy of his position. His services in the Agricultural Hall, to 25,000 people at a time, will long be remembered as a historical incident in the annals of preaching. That such shrewd sense, such earnest love of God and man, such bright intelligence, such ceaseless energy, may long be spared is the wish of the whole Christian world. He may be a Baptist, and as such, be closer to Baptists than others, but he has never given up to party what was meant for mankind, nor have the public thought of him in a denominational light so much as in a higher. His "*Penny Pulpit*," published weekly, sells to the extent of 14,000 copies. His "*John Ploughman*" is far over the hundredth thousand, and his sermons are the choice theology of large classes in every country where the English language is spoken. To what does he owe his power, besides his abilities and the grace of God? We have sometimes thought that his limited range of thought, never wandering beyond the truths which he preaches, has not a little to do with it.



MICHAEL FARADAY, D.C.L., F.R.S.

MICHAEL FARADAY, the pupil of Sir Humphrey Davy, and himself the greatest Philosophical Chemist of our generation, was born on the 22nd of September, 1791, the son of a smith, who was unable to give him any better education than that afforded by a common day-school in the neighbourhood. Reading, writing and arithmetic embraced all his training for life, so far as schools were concerned, but he had that within him, which, from these poor beginnings, made a magnificent end. A fondness for reading filled his mind with miscellaneous knowledge, and paved the way for all that followed. At thirteen he was bound apprentice to a bookseller and binder in Blandford Street, but his heart was, even thus early, in science rather than trade, and he paid more attention to rude experiments than to his immediate profession. A gentleman having taken him to hear some of Sir Humphrey Davy's last lectures, at the Royal Institution, Faraday wrote out the notes he had taken, in a quarto volume, and sent them with a letter to Sir Humphrey, asking that, if he could, he would give him some chance of escaping from trade to philosophy. The result was his employment as an assistant in the laboratory of the Royal Institution, in 1813, at the age of twenty-two, after he had been a bookseller for nine years. From this time Faraday's progress was rapid. In 1820 his name was first prominent for chemical discoveries, and from that date every year recorded some new research, and new triumph, till, in 1832, his eminence was so thoroughly felt that the University of Oxford made him a D.C.L., and, in 1835, Lord Melbourne's Government gave him a pension, most richly earned, of £300 a year. Honours meanwhile crowded upon him. He became one of eight Foreign Associates of the Imperial Academy of Sciences at Paris; a Commander of the Legion of Honour; a Knight of the Prussian Order of Merit; and member of numerous Scientific Bodies in Europe and America.

The secret of his success, apart from his genius, lay in his wonderful industry, and calm and careful attention to every detail of what he essayed. In electricity and magnetism his researches made him one of the foremost names. His language in lecturing was always simple, his experiments convincing, and his enthusiasm so catching that everyone felt engrossed by subjects which so absorbed the lecturer. He was a true philosopher, taking nothing for granted, and thinking nothing too insignificant to follow out to the utmost. Many books have been written on his discoveries, and several on his life and character, but it is felt that no one who did not know him could realise the man as he was. With a European fame, he was modest as a child: the greatest authority in his day in natural science, he was a humble Christian. To the last, he attended a small Sandemanian congregation, of which he was one of the elders. Faraday died a bachelor, leaving a maiden sister, to whom his pension has been continued, for, with all his fame, he lived and died poor. He is buried in Highgate Cemetery, where a monument bearing only his name marks where he sleeps.

His life furnishes one of the best encouragements recent times has given, to youth, to aim at the highest ends, as not beyond the reach of patient labour and intelligence. In Faraday, as in others, genius seemed very largely to be what Carlyle calls it—only a faculty of infinite labour. His great name may well kindle the enthusiasm of the young.

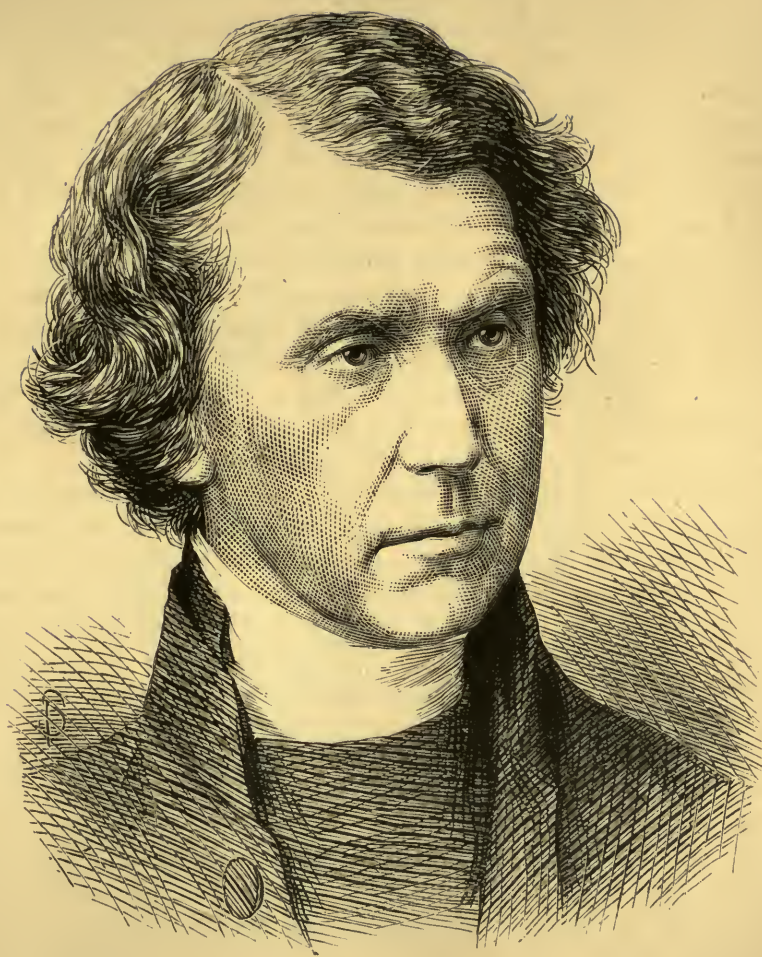


THE ARCHBISHOP OF CANTERBURY.

ARCHIBALD CAMPBELL TAIT, Archbishop of Canterbury, is the youngest son of the late Crawford Tait, Esq., and was born in Edinburgh on the 22nd December, 1811, so that he is now in his sixtieth year, though, unfortunately, delicate health, overwork, and especially that terrible illness by which he was struck down soon after his elevation to Canterbury, give him the air, and apparently the weakness, of a much older man. His father was what in Scotland is known as a writer to the signet, in England, as a solicitor; his mother was a daughter of Sir Islay Campbell, Bart., of Succoth, some time lord president of the Court of Session. Young Tait was educated at the Edinburgh High School, and at the "Academy," under Archdeacon Williams; went, in 1827, to the University of Glasgow, where he attended the lectures of Sir D. K. Sandford, and others; was elected, in 1830, an Exhibitioner on Snell's foundation to Balliol College, Oxford, of which he became successively Scholar, Fellow, and Tutor, and graduated B.A. with first-class honours. He subsequently became a Public Examiner of the University. While at Oxford, as Tutor, he took a prominent part in opposing Tractarian principles, then in their early revival, and was one of the four "Tutors" who drew the attention of the University authorities to the celebrated Tract No 90, in which Mr. Newman exercised his dextrous sophistry to show how a clergyman might sign the Thirty-nine Articles, and other standards of the Protestant Establishment, and still be a Romanist in principle and practice. His opposition to the views of this school did not, however, interfere with his respect and friendship for those who belonged to it—a pleasant fact in theological controversy. On the death of Sir D. K. Sandford, in 1838, he would have been appointed Professor of Greek at Glasgow, had not his being a clergyman prevented, as the law then stood. In 1842 he was selected Head Master of Rugby, on the death of Dr. Arnold, a post which he held for eight years. While at Rugby he married Miss Spooner, one of the daughters of the well-known member for Warwickshire of that name. Compelled by illness to resign his Head Mastership he was next appointed by Lord John Russell, Dean of Carlisle—a dignity rarely marked by much activity in its holder, but soon very much changed in this respect by Dr. Tait. He established an extra Sunday service, which he generally conducted, was assiduous in the superintendence and improvement of schools, and became noted for his diligent visitation of the poor; showing what an earnest man can do even when there seems least to be done.

In August, 1856, Dr. Blomfield having resigned the Bishopric of London, Dr. Tait was elevated to it in his place, and marked his advent by the same energy as he had shown at Carlisle. He set an admirable example of preaching wherever an opportunity offered, if only in omnibus yards,—of visiting hospitals, and of every other form of strenuous Christian activity. He also originated the Million-Pound Scheme for increasing the number of the churches of London, which is now being wisely aided by the transference to useful localities of the endowments of some of the many empty churches already existing in the City.

On the death of the Archbishop of Canterbury, Dr. Longley, he was finally transferred to that see. We trust he may be long spared to fill it.

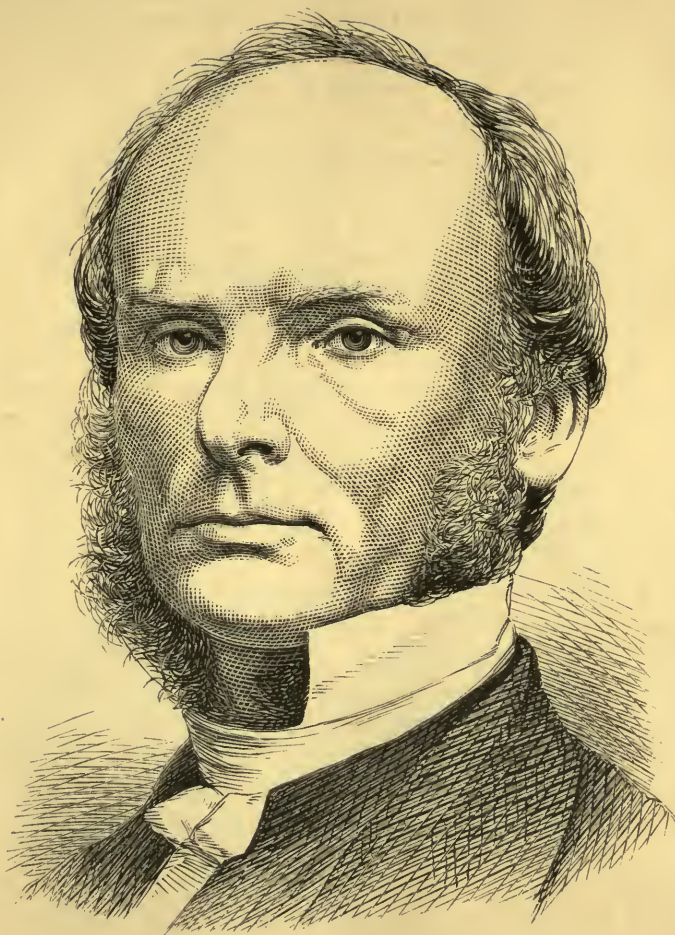


THE REV. WILLIAM ARTHUR, M.A.

THE Rev. William Arthur was born at Letterkenny, in Londonderry, in 1819, and was brought up as a Presbyterian. When about twelve years of age he removed with his family to Westport, a town in Galway, on the coast of the Atlantic, and was put to business there, as an apprentice to one of the local traders. Having come into connection with the Wesleyans, and receiving good through their instrumentality, he naturally joined them, throwing himself with such ardour into all their ways that, before he was sixteen, he was not only a member, but had begun his career as a local preacher. Having been accepted by the Irish Conference in 1837, when he was only eighteen, he was sent over by that body to Hoxton College, London, where he showed himself a hard and intelligent student. After two years' study, a term, surely, far too short to do any one justice,—having offered himself for foreign service, he was accepted, and sent to the Mysore Country, in India, where he acquired the Canarese language rapidly, and would, without doubt, have been a most efficient missionary, had not his eyes failed him, and his health so completely broken down, as to compel him to return to England after only two years. His personal history, with the story of his perilous voyage back, are told in perhaps the best of his books, the "*Mission to the Mysore.*" On his return his wonted energy allowed him no rest. Pale, wasted, and almost blind, he pleaded the cause of India on the Missionary platforms through the country, with such ability as marked him out among his brethren as a man of uncommon parts, and laid the foundation of his high standing in his communion. After a time he was sent to Boulogne, and then, for two years, to Paris, where he soon became able to preach in French, as he had before, in India, in Canarese. In 1849 he returned to England, and in 1851 he was appointed one of the General Secretaries of the Wesleyan Missionary Society. Since then he has again been transferred to Ireland, where he at present fills a most important position in connection with the education of the Wesleyan Ministry, in Belfast. In 1866 he was selected as President of the Conference, being, though then in his forty-seventh year, the youngest man, with one exception, ever chosen for that honourable post.

Mr. Arthur's writings are well-known. His "*Successful Merchant*" has gone through edition after edition. He has travelled extensively in Europe and America, from one of the Universities in which latter country he received the honorary degree of M.A. He has published a book on Italy, and his "*Tongue of Fire*" has been very widely popular. During the American Civil War his tongue and pen were vigorously exerted on the side of the North, his articles in the "*London Quarterly*," especially, attracting much notice for their ability and fervour. In the controversy on the "Massacres at Jamaica," he also rendered eminent service to the cause of missions and freedom.

Mr. Arthur is an earnest total abstainer, and has especially set his face, in his official relations, against the practice of *drinking* health—a practice stupid enough for condemnation the moment one thinks of it. He is possessed of a good fortune, and is thus able to do more than commonly falls to the lot of his brethren, by influence and in many other ways, for money, in a good man's hands, is one of the greatest of blessings. We hope he will long be spared.



ARCHBISHOP LONGLEY.

DR. LONGLEY, the late Archbishop of Canterbury, was the son of John Longley, Esq., Recorder of Rochester, and was born in 1794. He was educated at Westminster, and Christ Church, Oxford, where he won a first-class in classics. He was afterwards College Tutor, Censor, and Public Examiner; then, in 1823, perpetual curate of Cowley, Oxon, and next, from 1827 to 1829, rector of West Tytherly, Hants. In 1829 he was elected Head Master of Harrow School, and remained in that post till chosen as the first Bishop of Ripon, in 1836. On the resignation of Dr. Maltby, in 1856, he was translated to the wealthy see of Durham, where he founded the University of Durham, an institution which has since been made more popular than it originally was, and is bearing good fruit in the Northern Counties. After four years in this high office, he was translated to the Archbishopric of York, vacant by the death of Dr. Musgrave, and, two years later, in 1862, on the death of Dr. Sumner, was finally elevated to the Archbishopric of Canterbury, with its income of £15,000 a year, and the patronage of 177 livings. He died in 1868.

Dr. Longley was under the middle height, but had a quiet dignity which bore him becomingly through all his high offices. He was not noted for great abilities, though a man of good parts, and it seems to have been owing more to his having no extreme opinions, than to any other cause, that he was chosen to Canterbury. The controversies of the day seemed, to Government, to make it inexpedient to appoint anyone to the Primacy who would take a decided course one way or other, a very doubtful policy in matters affecting the interests of religion, but one still acted on, apparently. Dr. Longley justified the anticipation of his quietness, for under his rule everything went on without any disturbance of the general peace. While at Ripon, he brought himself under public criticism by the excessive expenditure on his coach-houses and palace, for he was fond of luxury, but, with this exception, his life passed in easy discharge of the routine duty of his dignities. He was a man of blameless character, as became his profession, but he has left no mark behind him as the result of his work, beyond what such positions must always imply. More than this, he was a man of strict uprightness. "I can truly say," said he, "that I would rather forego all the worldly advantages with which Providence has so richly blessed me, and begin life again, at the age of nearly three-score, than I would bear in my bosom to the grave, during the few remaining years of my life, the corroding consciousness that, through favour or affection towards some, or through fear of others, I had ever, knowingly, dealt unrighteous judgment."

He was a sound Protestant personally, but he took no action, officially, in behalf of Protestantism, and opposed the Earl of Shaftesbury's Bill to prohibit the use of Romish vestments by the clergy. Charlotte Brontë thus notices him in a letter quoted in her "Life," "The Bishop has been here and is gone. He is certainly a most charming Bishop; the most benignant gentleman that ever put on lawn sleeves; yet stately, too, and quite competent to check encroachments." But after all, in a world so full of work to do, this is not the highest praise possible for an Archbishop.



THE DUKE OF ARGYLE.

GEORGE DOUGLAS CAMPBELL, Duke of Argyll in the Scotch Peerage, Baron Sandridge and Hamilton in the Peerage of England, was born in 1823, and had already become known as a politician, author, and public man, before the death of his father, and his accession to the dukedom, in 1847. Born to greatness, he very early put himself in training for his future duties, taking part, even as a lad, by his pen and in speeches, in the ecclesiastical controversies then agitating Scotland, and resulting in the secession of the Free Church in 1843. In connection with them, at the age of nineteen, he published, (in 1842,) "*A Letter to the Peers from a Peer's Son*," following it by an essay on "*The Duty and Necessity of Immediate Legislative Interposition on behalf of the Church of Scotland, as determined by Considerations of Constitutional Law*;" and supplemented it by a third publication in the same year, "*A Letter to the Rev. Thomas Chalmers, D.D., on the present position of Church affairs in Scotland, and the Causes which have led to it.*" In these he strove to mediate between the contending parties, condemning patronage as it existed, but refusing to admit that it was objectionable under all circumstances, or, as Dr. Chalmers put it, that "lay patronage and the integrity of the spiritual independence of the church had been proved to be, like oil and water, immixable." Yet, when the secession actually took place, the Duke, then Marquis of Lorne, took sides with the Free Church, of which, since then, he has been the leading lay representative. In 1848 he published an essay, critical and historical, on the Ecclesiastical History of Scotland since the Reformation, under the name of "*Presbytery Examined*," and he has since appeared before the public as the author of "*The Reign of Law*," an able essay in natural theology, first published in "*Good Words*."

The Duke has a large family, and has shown unusual independence and common sense in introducing two of his sons to commercial life, as partners in Glasgow firms. His latest honour, in the marriage of his eldest son, the Marquis of Lorne, to Princess Louise, forms thus a singular contrast to the position of the junior members of his family, uniting his name, on one side, with royalty, and, on the other, with the busy merchants of the bustling city on the Clyde. He is a great landowner, and draws an enormous revenue from his estates, which are so extensive that their size makes up for the poverty of a large part of them. The condition of the Highlanders in some of the islands which belong to him has called forth severe criticisms, but it is hard to know what can be done with a population which might, if they chose, earn a good living from the sea on whose shores they live, and yet are too idle to cast a net, or to bait a line. The Duke is the head of the clan of the Campbells, and, as such, exerts a vast influence over the Celtic race in Scotland, who venerate him as the great man of their race. He is a staunch liberal in politics. In 1851 he was elected Chancellor of the University of St. Andrews. In 1852 he was Lord Privy Seal in Lord Aberdeen's Cabinet, and he retained the office under Lord Palmerston. In 1860 he became Postmaster General, and he is now the Secretary of State for India. He has shown himself, at all times, alive to the claims of the oppressed, the rights of humanity, the propagation of the Gospel, and the social elevation of the people. He was married, in 1844, to the daughter of the second Duke of Sutherland.



REV. W. LANDELS, D.D.

THE Rev. Dr. Landels was born at Tweedmouth, on the Scotch side of the Borders, in 1823, of humble, but worthy parents, and began life as a country lad in such a position generally does. After a time, having a desire to become a minister, he attended the Morrisonian College, where he gave himself to study with a persevering industry which always commands solid results in some shape. Having become a Baptist, he was appointed to the charge of the church of that body at Cupar Fife, and laboured there with great success till 1850, when he was invited to the Circus Chapel, Birmingham, which at the time had a congregation of only about eighty, but speedily rose to be numbered by the space afforded by the building. His advocacy of Temperance while in this charge gave him great influence with the working classes of the town and neighbourhood.

In 1855, Mr. Landels left Birmingham for London, to take charge of the chapel in Regent's Park. He had everything to organize, and began by forming a Young Men's Association, then a Sunday School. Finally, on the anniversary of his settlement, a church was formed of 192 members. Marked success has followed his labours in London. From the first, the spacious chapel (formerly the Diorama) has been filled with a large congregation. In 1865 a very interesting meeting was held, in which the pastor and his church were able to congratulate themselves that they were out of debt. It appeared that, since its commencement, the church had, till then, received 1,068 members, 773 of whom were then on the church books. During the year, the congregation had raised £3,500 for benevolent purposes, exclusive of the income derived from sittings.

As a preacher Dr. Landels is marked by the soundness of his creed, which is orthodox without being bigoted, keeping firmly to the old paths, though, as befits the doing so, there is no harshness towards those who differ from him. He sets forth no strange doctrines, nor does he strive to set old truths in striking novelties of words; but preaches the faith of his fathers, as his fathers preached it before him. His style is simple and homely, and tells with the mass, who like nothing so well as to hear from the pulpit what they themselves have often thought and said already. There is a great deal in a man being rather the mouthpiece of his hearers than an original teacher. It pleases self-esteem and it prevents alarm. He is, moreover, very careful in his preparation, and we all know that the way of saying a thing has often as much in it as the thing itself. His sermons are the fruit of careful thought and study, and deserve the success they enjoy. How many of our best men have no opportunity of showing what they are; how many are in positions so disadvantageous that what they say, however excellent, is not accepted at its real value because it is spoken under such circumstances! Opportunity makes the man far more frequently than the man the opportunity. An intelligent critic says of Dr. Landels: "There are, we dare say, some preachers who have more and weightier things to say than Mr. Landels, but there are few who have been so favoured with a place in which, or have so honestly studied how, best to say them."

Dr. Landels is a voluminous author, too much so for us to enumerate even the titles of his books. His degree is from Columbia College, Washington, U.S.



GEORGE PEABODY.

WE hear often enough of sums left by the rich by their wills, for charitable or philanthropic objects, but it is a much rarer thing to see them given in the benefactor's lifetime. Mr. Peabody was one of those who was his own almoner, and saved to benevolence the huge deductions of duty and expenses which lessen every considerable legacy.

Born in Danvers, Massachusetts, he showed himself a son of whom his native place and country may well be proud. Beginning life humbly, his industry and intelligence, at first by slow degrees, and latterly by rapid steps, accumulated an enormous fortune. His father was in business in Danvers, and he himself began life as a grocer there. In 1812 he was in partnership with his uncle, at Georgetown; and at the same time saw active service in the war then waging between Britain and America. He then went to Baltimore, and carried on a successful business, with branch houses at Philadelphia and New York, and finally he came over to London, in 1837, and established himself as a merchant and money broker in 1843. He supplied at his own cost the expense connected with the United States department at the Great Exhibition of 1851; and he largely contributed to the Kane Arctic Expedition in search of Sir John Franklin, in 1852. His services to his own country, meanwhile, were not limited to those best known to the public, for besides these, he did much to assist in the loans secured for different States, giving his guarantee for them, once and again. The rise in the price of cotton, and the fluctuations in Northern securities, caused by the great civil war, were the great sources of his fortune; shrewd speculation in both directions having raised him to more than princely wealth. His first great gift of £150,000 for better dwelling-houses for the poor in London, was given, however, in 1862, before that war had ended. On that occasion, at a meeting in which the Freedom of the City of London was given him, it was stated that: "About 50 years ago, a youth entering upon busy commercial life, with a patriarchal example before him, registered this vow: 'If God spare my life, and prospers me in business, then the property of which I may become possessed I will devote to His glory in seeking the good of my fellow-men, wherever their claims may seem most to rest upon me.' That youth is Mr. George Peabody." The extent of his benefactions, all made in his lifetime, showed how literally he kept this noble resolution. The following is a list of them, so far as we have been able to learn:—

To the Poor of London (in all).	£500,000	Free Museum, Salem	10,000
Baltimore Institute	200,000	To the State of Maryland	50,000
Southern Education	400,000	Kenyon College, (Episcopal)	5,000
Museum for American Relics, Yale		Kane's Arctic Expedition	2,000
College.	30,000	Memorial Church to his Mother	20,000
Do. do. Harvard College.	30,000	To Members of his Family	500,000
For Institute and Education at			
Danvers	50,000		
			In all <u>£1,797,000</u>

Mr. Peabody died on the 4th November, 1869, and, after a funeral service in Westminster Abbey, his remains were conveyed to America in H.M.S. Monarch. A fine statue of him has been placed immediately behind the Royal Exchange, London.



REV. DR. RALEIGH.

THE Rev. Alexander Raleigh, D.D., minister of Harecourt Chapel, Canonbury, London, was born in Galloway, Kircudbrightshire, but spent his youth and received his early education in Liverpool. In 1845, after a theological training at the Independent College, Blackburn—an institution soon after removed to Manchester, where it formed the nucleus of the Lancashire Independent College—Mr. Raleigh commenced his ministerial life as pastor of the Congregational Church in Greenock. Thence he removed to Masbro, in Yorkshire, and from this to Glasgow, as successor to Dr. Wardlaw. In 1859 he accepted the invitation of the influential and important Church worshipping in Harecourt Chapel, Canonbury, then recently built. It is a large but ungainly building, with angles and corners that throw the audience into every possible position before and behind the minister; but, failure as it is as a structure, it is very far from a failure as a home of a congregation. There is no equal to it at this time, so far as we know, among the Independents of London, for its vigorous activity and its liberality. Since Dr. Raleigh's settlement the membership has increased tenfold, and the amount now raised a year for different educational objects is, we believe, about £6,000. It is the centre of countless agencies for every form of Christian usefulness.

In 1863 Dr. Raleigh published his first considerable volume, "*Quiet Resting Places*," a collection of sermons. It had an immediate and great popularity, but no greater than it deserved for its many literary merits. The "*Record*," which is not given to praise the books of Nonconformists, said of it: "As a matter of literary taste, we greatly admire Mr. Raleigh's style. It is not a string of illustrations, and yet it is rich. It is perfectly intelligible, without any affectation of simplicity. And as you read the book you cannot help thinking more of the substance than the manner, with the consciousness, all the while, that you are carried along on the stream of pleasant words." The University of Glasgow followed this literary success by a well-deserved degree of D.D. A second volume on "*The Story of Jonah*," has not met with the same favour, partly, we think, because the reputation of its predecessor has overshadowed its merits, and partly from the subject, which is not one of the most attractive for these days. Dr. Raleigh has been Chairman of the Congregational Union, and takes a foremost part in all the public affairs of the Body.

It is a matter of great thankfulness that at this time when the press is so powerful a rival of the pulpit, a man should be found who thus pleases the literary taste of all classes, and vindicates the right and possibility of evangelical truth finding as chaste an utterance as any secular science. What with Dr. Raleigh at Canonbury, Dr. Parker at the Poultry, Dr. Stoughton at Kensington, Mr. Baldwin Brown at Brixton, and others we could name, Independency has an admirable representation in London in the present day. As identified with the grand truths of the gospel, and faithful to their mission, may such men long continue to abound in all sections of the Christian Church. It is not only for what they themselves are, but for their influence in kindling others to a like activity and usefulness, that they are of value. How each generation sees new names rise to take the place of the men who have served their day, and been called to their reward!



THE REV. JOHN CUMMING, D.D.

THE Rev. Dr. Cumming is the Minister of Crown Court Church, Covent Garden, one of the few congregations in London connected with the Established Church of Scotland. He has spent all his manhood in his present charge, for he came to it in 1833, when only twenty-three years of age. He is now in his sixty-first year, but shows few traces of three-score. His hair, once raven black, is still very little changed; his fine voice is as good as it ever was; his eyes as luminous through his glasses, and his self-possession in delivery as marked and admirable. One of the earliest public incidents in his London career was his debate on Romanism with Mr. French, a lawyer, which showed a readiness of reply and copiousness of knowledge of the controversy that have made the published report of the discussion an authority, and secured it an enormous sale. In the great questions that agitated the Scotch Church in those days, ending in the secession of the Free Church in 1843, Dr. Cumming stood very firmly on the moderate side, and it was attributed to him and some others of his opinions, that the Government of the day suffered matters to proceed, and did nothing to avert the catastrophe. He openly expressed his belief that in spite of all their pledges, it was a question if any of his brethren—the non-intrusionists, as they were called—would secede—an opinion shared by him with many who thought themselves well informed, but destined to a magnificent refutation by no fewer than 470 ministers leaving their places in the establishment that very spring. Dr. Cumming has been widely known by his publications, which, however, have been too numerous to be enduring. He must have issued fully fifty volumes of Lectures, Expositions, Controversy, &c., besides editing many books on the Romish Church, and an edition of the well known notes of Albert Barnes on both the Old and New Testaments. For many years he has paid great attention to Prophecy, as may be judged from the titles of many of his writings—as, the “*Millennial Rest*,” “*Behold the Bridegroom Cometh*,” “*Apocalyptic Sketches*,” “*Voices of the Night*,” “*Voices of the Day*,” “*The Great Tribulation*,” “*The End*,” and others of a similar cast, the sale of some of which has been enormous. When the Great Council was proposed at Rome, Dr. Cumming took the public by surprise by writing to the Pope for permission to attend and take part, a request that was, of course, refused, though very likely if it had been granted, Protestantism would have suffered nothing at the hands of such a practised and cool representative.

The Doctor's delivery is peculiar and admirable. Using only a small Bible, he stands with it ready for use in his hand, and *talks* rather than preaches, with an enviable fluency, correctness, and ease of manner, in a rich, clear, but subdued enunciation. He has always had a number of the wealthier Scotch families in his congregation: notably the old Duchess of Sutherland and her daughter-in-law, the present Duchess. He must have been an intensely industrious man all through life to have published so much, and yet those who know him best say that he has been, besides, one of the hardest working clergymen of the day—second to none in practical efforts among the poor and godless of his neighbourhood. The schools in connection with his church are of themselves a worthy proof of his devotedness. He was born in Aberdeenshire, Nov. 10, 1810.



THE REV. JAMES HAMILTON, D.D.

THE Rev. James Hamilton, D.D., F.L.S., was the son of the late Rev. W. Hamilton, D.D., minister of the parish of Strathblane, Stirlingshire, a man of learning and piety, and an earnest preacher, who is still affectionately remembered as a leader of the Evangelical party in the Church of Scotland. His son was worthy of such a father, and inherited his grace, as well as his abilities. Who that knew James Hamilton did not love him? His gentle kindness, his modesty, his heartiness, his goodness, were irresistible charms. Intellectually, he was rather imaginative than a severe thinker, as his books show. He was a great reader, and could use his treasures to the best advantage, and he was happy in a congregation which knew his worth and lamented his loss.

He was born in 1814, a year after his intimate friend of after-life, Robert Murray McCheyne, whose saintliness is a sweet remembrance in all the churches. He was first settled as assistant minister of a small and secluded parish in Perthshire, and passed from it to the charge of a church in Edinburgh. Thence, in 1841, on the removal of the successor of Edward Irving, he was invited to the large and influential congregation of Regent Square Church, over which he continued to preside till his lamented death. He was tall and thin, with a slight stoop, spoke in a strong Scotch accent, very mildly, his face lighting up with a fine smile. His manner was hesitating and bad, but his matter made amends, as may be judged from such little books as "*The Mount of Olives*," "*Life in Earnest*," and others which he published, after having given their substance in his pulpit discourses. What the feeling of his people towards him was, may be judged by the fact that, when laid aside by what proved to be a fatal illness, they pledged themselves to supply his pulpit for three years, at the cost of £500 per annum, that he might have ample rest, his income remaining unaffected. We have a fine glimpse of him in the following lines from his preface to "*The Christian Classics*;" a collection of pieces from the best divines, of which he was compiler:—

"It was his lot to be born in the midst of old books. Before he could read them they had become a kind of companions, and in their coats of brown calf and white vellum great was his admiration for tomes as tall as himself. By-and-by, when he was allowed to open the leather portals, and look in on the solemn authors in peaked beards and woollen ruffs, his reverence deepened for the mighty days of the great departed; and with some vague prepossessions, his first use of the art of reading was to mimic an older example, and sit poring for hours over Manton and Hopkins, Reynolds and Horton. Indeed, so intense did this old-fashioned affection grow, that he can very well remember, when compelled to shut the volume and retire to rest, how, night after night, he carried to his cot some bulky folio, and only fell asleep to dream of a paradise where there was no end of books, and nothing to interrupt the readers."

In his preaching Dr. Hamilton carefully avoided anything unpractical, and excelled in the art of presenting his subjects. A parable, an anecdote, a comparison, was always at hand, and kept the hearer interested and delighted. He died of paralysis of the brain, on the 24th November, 1867.



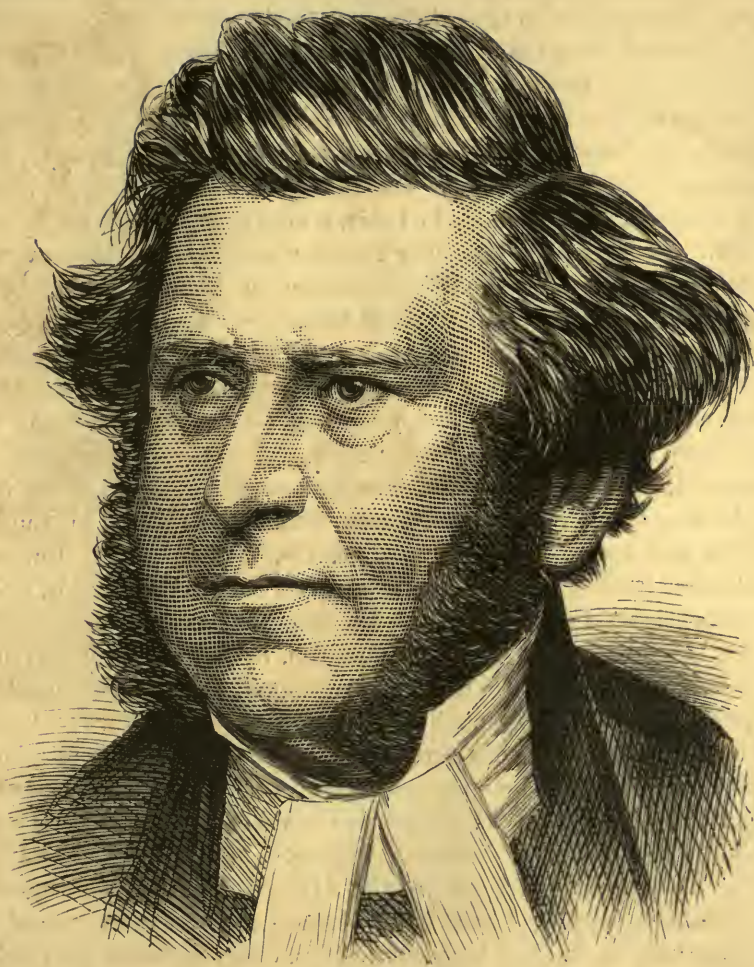
BISHOP CROWTHER.

IN 1822, a small slaving vessel was captured off Africa, by one of our cruisers. There were 187 slaves on board, and amongst them a lad of about twelve, named Adjai, who, with the others, was brought to Sierra Leone, and put to school, where, in six months, he could read the New Testament. He was then made a monitor, at the pay of sevenpence halfpenny a month! On the 11th December, 1825, he was baptized, and took the name of Samuel Crowther. In 1826 he was brought to England, but soon after returned to Africa, as the first student in an institution established to train Negro missionaries. In 1829 he married a Christian woman, herself a liberated slave, who had been at the Bathurst school with him. For many years from this date he acted as schoolmaster, and in 1841 accompanied the "Niger Expedition" as interpreter. Struck with the mortality of the Europeans in the vessels, Crowther determined to seek such instruction as would fit him to be a missionary, and, having visited England a second time, was admitted to the Church Missionary College in Islington in October, 1842, and after nine months' training, was ordained deacon in June, 1843, by the Bishop of London, receiving priest's orders in the October following. In the December after, he was once more on his way to Sierra Leone, as missionary to Abbeokuta. It was not till August, 1846, however, that he reached his sphere of labour, the interval having been constantly occupied in Bible translation into his native language, and in preaching. At Abbeokuta he had the great happiness of finding his mother, his sisters, his nieces, and his brothers-in-law, after a separation of twenty-five years, and when he had no hope of ever meeting them again. Once found, they were speedily ransomed from slavery by the help of friends, and thus the long-parted family were once more together. The success of his mission led, after a time, in 1850, to a violent persecution by the priests and their adherents, but the converts stood nobly by their faith, and spread it in others by their fidelity. In 1851 Abbeokuta narrowly escaped destruction at the hands of the Dahomians, who besieged it, but, contrary to all expectation, were defeated. This peril past, Mr. Crowther, with his wife, once more visited England, to plead the cause of missions and to organize wider operations. He was admitted to an audience of the Queen and Prince Albert, and everywhere received with marked respect. Never idle, he prepared at this time a dictionary of the Yoruba language, and finally returned to Africa with his eldest son, who had been educated in the medical profession. Once back, he was immediately on his travels again, journeying and sailing in every direction to found new stations and strengthen those already begun. His life was often in danger, but his heart was in his work, and he went on nothing daunted. Through all these years it had been more and more manifest that European life was doomed in all the regions of the Western Coast. The first bishop landed at Free Town in December, 1852; the third died of fever in 1859. A native bishop was evidently as much needed as native missionaries, and Mr. Crowther having been chosen for the office, he again came to England, and was consecrated in 1864. Since then he has been steadily at work in his vast diocese. May he long be spared, and largely blessed in his labours.



THE REV. J. C. MILLER, D.D., VICAR OF GREENWICH.

DR. MILLER was born at Margate, in 1814, and was educated at the Brompton Grammar School. Thence he proceeded, in 1832, to St. John's College, Oxford, gained a Scholarship in Lincoln's College, and graduated as B.A., with first-class honours in classics, in 1835. He was ordained priest by the Archbishop of Canterbury, in 1836, and in 1837 entered on his first charge, as curate of Bexley, in Kent. In the same year he took the degree of M.A., and in the following, those of B.D. and D.D. In 1839 he was appointed assistant minister of Park Chapel, Chelsea, to the incumbency of which he ultimately succeeded. Here he laid the foundation of his popularity as a preacher, and published several volumes of sermons which added to his reputation. He became widely known, also, as an able speaker in behalf of religious and philanthropic institutions, his name spreading by his platform power widely beyond the metropolis. In 1846, to the regret of his people at Chelsea, he was appointed to the sphere where he has most distinguished himself—as rector of Birmingham. He was chosen by trustees, to whom the presentation had been handed over by the patron, and nobly justified their selection. His predecessor had been a keen sportsman, owning a large pack of harriers, and so indifferent to his higher duties that his parishioners were wont to say that they wished they had been dogs, so far as care from their rector was concerned. This ecclesiastical Nimrod actually used to invite his fellow huntsmen to the vestry after service, that they might talk over the place and time of the next “meet!” The work left to Dr. Miller, after such a man, may be imagined; but he addressed himself to his gigantic task with single-minded earnestness, and speedily transformed his parish into one of the best organized in England. The great church was crowded. Sunday-schools, day-schools, ragged-schools, a working man's institute, and many similar institutions sprang into vigorous life. The plainness and simplicity of his style, the directness and earnestness of his address, and the practical character of his teaching, made him an attractive preacher even to the uneducated, and the more cultured were won by his correct and graceful elocution, his open-hearted disposition, and his strong Saxon common sense. His position, of course, greatly increased his influence, but without other things he never could have done the work he effected. He showed an energy which knew no weariness. The pulpit, the platform, and the press, alike were made the channels of his activity; and the whole town felt his presence. It was a pleasant thing, also, in these busy days, to notice his broad and liberal spirit towards the various non-conforming Bodies. He and Angell James were close friends. He was the first who held special services for the working classes, or divided the various services of morning-prayer, litany, and communion. But in February, 1866, his career at Birmingham was to close. The Queen appointed him vicar of Greenwich, and he saw fit to accept it, though the income was smaller and less secure. His fellow-townsmen, however, did not let him go empty handed. At a public meeting in the Town Hall, an address, and a cheque for 1,000 guineas, were presented him; his congregation gave him another address, and another 500 guineas; and the rifle volunteers gave him a handsome vase. May he be spared many years!



THE REV. W. MORLEY PUNSHON, M.A.

WILLIAM MORLEY PUNSHON was born in Doncaster, in the year 1824. His father was a draper in that town, in a prosperous way of doing, and a zealous Wesleyan. He took his second name from his uncle, Sir Isaac Morley, a gentleman well-known in the West Riding, who lived to see the eminence of his nephew and namesake. At school he showed the first proofs of his great characteristic in riper life—an amazing memory, often committing long passages of the "*Speaker*" from the mere pleasure of the task, and amusing his friends by repeating such difficult tests as the repetition of all the English Constituencies with their respective Members of Parliament! At fifteen he was placed as a clerk in a shipping business at Hull, from which port he subsequently removed to Sunderland. When about twenty he went to Woolwich, and there came under the influence of his uncle, the Rev. Benjamin Clough, formerly a Wesleyan Missionary in India, a man of parts and culture, well fitted to benefit his nephew. Under his advice young Punshon made his early attempts at preaching, and in May, 1845, presented himself for examination in London as a candidate for the Wesleyan Ministry. In the Conference of 1843 he received his first appointment, which was to Whitehaven, followed by two years in Carlisle, and three years in Newcastle. He thus entered on the ministry with no special training whatever, for the few months spent in his uncle's society can scarcely be called by that name—an illustrious example of a natural turn for his calling! Soon after coming to Newcastle Mr. Punshon married the daughter of Mr. Vickers, of Gateshead, but she died in 1858, leaving several children. Since then, within a few years back, he determined to marry her sister, but as this is illegal in England, he went abroad, to Canada, and married her there. She, too, is now gone. But we anticipate. The next six years after leaving Newcastle were spent in Sheffield and Leeds, where his popularity rose almost to its height. In January, 1854, Mr. Punshon lectured at Exeter Hall on "The Prophet of Horeb," and produced a marked impression, though the lecture is not so good as some others he has delivered since. He did not appear again in this capacity till the beginning of 1857, when he delivered what is thought his masterpiece—his lecture on "John Bunyan." In 1858 he came to Bayswater to raise a new Wesleyan Church there, and thence he removed to Islington. During these years he often lectured with such amazing success that he gave a thousand pounds from the profits to the Wesleyan Chapel at Spitalfields! He gave also large sums, won by his lectures, to other deserving objects. His generosity and usefulness are indeed admirable. In 1862 he undertook to raise £10,000 for Wesleyan Chapels in the different watering places, and, in spite of the Cotton Famine and enormous special efforts in the Body, in other directions, he fulfilled his pledge within five years—the time he had stipulated. In 1868 he left England for the United States and Canada, and has since resided chiefly at Toronto, where a magnificent church has been built for him. This year (1871) he has revisited England, and his appearances have created a great excitement, but he seems to have chosen Canada as his permanent home, and has already returned, after a stay here of only a few months. A man blessed with such influence is a gift to the Church at large. May he live long to increase it a hundred fold!



THE MAHARAJAH DHULEEP SINGH.

THE Maharajah Dhuleep Singh is a living romance. The son of a dancing girl and a water-carrier, he was adopted by Runjeet Singh, the "Lion of the Punjaub," when that fierce monarch, in his dotage, married his mother; and he thus became heir of the splendid prospects then before the Sikh dynasty. England has never had a fiercer fight than either of the two wars in which she engaged his countrymen, and she was forced, in self defence, after the terrible victories of Moodkee, Aliwal, Feroseshah, Goojerat, and Sombraon, and not a few others, to annex his dominions, giving him a pension on the revenue of the Punjaub of £40,000 a year, in lieu of his crown. He was but a child when his empire passed under British sway, and having been brought up in English customs and modes of thought, he has adopted our country as we have annexed his. He was early led to embrace Christianity, and was baptized in his own palace, in Futteghur, by the Rev. J. Jay, who is now the clergyman of the English parish in which the Maharajah resides. Of his sincerity there can be no doubt. He chose at Benares for his physician a Brahmin convert, and him also he has still at his side. He has lived in London for a number of years past, and has settled into a quiet English squire on his estate at Thetford, where his character is held in the greatest honour. He is anxious that all on his estate should be educated, and should be Christians; and shows his zeal for the spread of his faith by an interest in missions which often makes him the chairman at meetings held in their behalf, and by constant activity in diffusing it in every locality he may visit. His mother, a woman of very poor fame, persisted in heathenism to the last, and at her death her son, in compliance with her desire, conveyed her body to the sacred soil of her native country that she might have the blessing such an act secured. On his passage through Egypt escorting the corpse, the Maharajah found what he had not expected on such an errand—his future wife. Visiting the school of the American Presbyterian Mission at Cairo, he was smitten with the charms of one of the female teachers, a daughter of a Syrian mother and a German father, humble enough in position, but fitted, as it has been proved, to be a noble wife even in such an exalted sphere as that to which marriage has raised her. On his way back from India, the Maharajah made her his own, and she now lives in England no less loved and respected than himself. The pupil teacher, a slight, pale, graceful girl, who would have been contented with some humble swain, has become the visitor of royalty, and a Maharanee! This was in 1864. Though naturalized as an Englishman, Dhuleep Singh is true to the interests of his country. Through his help a Christian church was built at Lahore, his ancient capital; and his purse is ever ready to aid such wanderers from the East as fortune may leave desolate in the English metropolis. How strange that the legal heir of our fiercest enemy should not only become a Christian, but adopt our language, and our nationality! He displays a transparent sincerity and generous goodness which make his name honoured. It is better both for himself and his country that he should have been set aside from his throne, for Eastern dynasties are proverbially insecure, and the wealth he enjoys gives him all the pleasures of affluence without the cares and dangers of the sovereignty he has lost. But how few would have been willing quietly to sink into a private nobleman who had had such a monarchy for their inheritance!



THE BARONESS BURDETT-COUTTS.

ANGELA GEORGIANA, BARONESS BURDETT-COUTTS, was born in London just as all the City was illuminated after the peace in 1814. She is the youngest daughter of the once famous reformer, Sir Thomas Burdett, and of Miss Coutts, daughter of the famous banker, by his first marriage. Mr. Coutts married, as his second wife, Miss Mellon, a celebrated actress, who inherited his wealth after his death—became Duchess of St. Albans, and she left her immense fortune to Miss Burdett-Coutts, at her own death, in 1837. Up to that time the heiress had been Miss Burdett, but after the Duchess's death she affixed the name of her grandfather to her own, as at present. Preferring a single life, in spite of an army of suitors, Miss Burdett-Coutts has made her name famous by a life of active and wise benevolence. As a Churchwoman she has endowed three Colonial Bishopricks, at an outlay of not less than £50,000. She supplied the funds for the survey of Jerusalem, and offered to provide that wretchedly ill-watered city with a full supply of the distant waters of the hills of Judah, though the selfish interests of men in power there, prevented her generous proposal from being carried into effect. The poor and unfortunate of her own sex have always attracted her warmest sympathy. She got the indispensable arts of female household life introduced into the course prescribed for female schools by the Privy Council, and she is the projector of the present system of School Inspectors throughout the kingdom.

She has established a female Refuge for fallen women at Shepherd's Bush, with the happy result of winning nearly one-half of those who passed through it in seven years to a virtuous life. At Spitalfields she maintains an Institution for giving work in sewing, and also food to a number of poor women, and she employs a staff of nurses connected with it, to visit and tend the sick of the neighbourhood, and to supply them with all their condition can want. Nova Scotia Gardens, long one of the worst spots in London, was bought by her, and on its site she has erected the magnificent model buildings known as Columbia Square, and has added a splendid market close by, for the better supply of cheap and wholesome food for the poor. There are three distinct blocks in model buildings, each of great length, five stories high, and fitted with baths, washhouses, club rooms, etc., etc.; the three accommodating above 170 families, at rents from two to five shillings a week. In 1862 she erected a grand drinking fountain at Victoria Park, at the cost of £5,000. It matters not where help is needed, she forthwith supplies it. When famine oppressed the Highlanders of Scotland she sent stores of food and clothing, and contributed the means required to send numbers of the poor creatures to Australia and Canada; and so, when Ireland was struck with the same awful calamity, it received the same wise assistance. But it would be impossible to enumerate all her good works. She has a passion for raising the falling and blessing the wretched. Money in hands like hers is the greatest talent that could well be enjoyed. What her fortune may be by this time no one can tell, for she cannot spend even her yearly income, and she could afford to appear at Court in a dress which she told Tom Moore might be worth, she supposed, a quarter of a million! She has just been raised to the peerage as Baroness Burdett-Coutts—an honour right nobly deserved.



THE LATE BISHOP OF CARLISLE.

THE Hon. and Reverend Samuel Waldegrave, Bishop of Carlisle, was a younger son of the late earl of that name—the eighth bearing the title. He was born in 1819, and educated first at Cheam School, then at Balliol College, Oxford, where he took his B.A. as a double first-class in 1839—that is, a first-class in classics, and also in mathematics. He gained in due course a fellowship in All Soul's College; became a Public Examiner in 1846; a Select Preacher of the same year, and Bampton Lecturer in 1854. He was presented by All Soul's College to the rectory of Barford, in Wiltshire, and became a Prebendary of Salisbury in 1857. The see of Carlisle becoming vacant in 1860 by the translation of Bishop Villiers to Durham, Dr. Waldegrave was appointed in his place. The diocese includes Cumberland, Westmoreland, and part of North Lancashire, is of the yearly value of £4,500, and the Bishop is patron of 35 livings. No appointment in recent times has been more displeasing to the High Church party, which waxed furious with Lord Palmerston himself for presenting him to the see. The "*Guardian*," which is their organ, went the length of asking "Whether, after this, it is possible that churchmen could tolerate such a bishop?" His fault lay in his decidedness against the Romish practices of the Ritualists, which he watched assiduously, and would not, in any measure, sanction in his diocese. It would be well if all bishops were obnoxious to the same sect on the same grounds. His firmness may be judged from the following sentences in his last charge: "What then is the verdict of Scripture? The Scriptures declare unequivocally against the pretensions of Sacerdotalism. Where, when admitted into the inner life of the pastors of the Church (in the pastoral epistles and in the notices of the apostles), do we find the sacrament of penance, or the sacrament of the Mass? Nowhere; and yet, for this sacerdotal theory, we ought to find it everywhere. Surely, as was well spoken many years ago, not only is it improbable, but, on the supposition of the apostolic inspiration, it is quite inconceivable that the priestly attributes, if they really exist in the Christian ministry, should not have taken their place, at all events in the charges to pastors, as, in their view, they ought to have been the most awful part of their office. If they had any existence at all they were not capable of a secondary place. It is possible to point out some isolated text which seems at first sight to countenance the sacerdotal theory; but if you examine carefully the several passages you will find that it is not so, but that everywhere the ministers are spoken of as apostles, teachers, ambassadors, and, heralds, each term implying the delivery of a message, the teaching of a lesson, the propounding of a doctrine, and the propagation of a decree, and nowhere is the sacerdotal theory propounded."

In his Bampton lectures, notwithstanding such vigorous Protestantism, the bishop showed a striking illustration of the contradictions of the human mind, in finding the millenium in the thousand years preceding the Reformation!

Bishop Waldegrave did not write much, but his lecture in the Christian Evidence Society's series was thought by not a few the best of the whole. He was a man of an affectionate and earnest nature, and all he published or spoke from the pulpit was beautifully spiritual and evangelical.



SAMUEL BOWLY.

THE President of the National Temperance League was born at Cirencester on the 22nd March, 1802, and has ever since resided in the county of Gloucester. After leaving school he went into business with his father as a miller, near Cirencester, and there, while still a young man, showed the first proofs of his kind, philanthropic nature, by establishing a night school for the village boys, and becoming a teacher in it himself. At that time there was a prejudice against the education of the poor, on the ground that it would put them above their sphere; but young Bowly was troubled by no such fears, and laboured zealously to give his scholars as much knowledge as he could. In 1829 he commenced in Gloucester the business he still carries on, and he has besides found time for the duties of chairman of the Gloucestershire Banking Company, and for taking an active part in its management; being in addition a director and trustee of the Temperance General Life Office, and president of the National Temperance League. It shows the energy of the man that with all this occupation he has found leisure for the wide labours in various worthy causes for which he is known. He is a member of the Society of Friends, and one of its preachers, taking a prominent part in the concerns of the Body.

His first public appearances were on behalf of the Anti-slavery movement, which in his early manhood agitated the land from end to end. The Slave Trade had passed away, but slavery still lay as a curse on many parts of the empire. At Cirencester a meeting was held in the year 1828, one of the speakers at which, dressed in the quaint clothes of a Friend, and tall and prepossessing in appearance, showed uncommon skill and readiness as a public speaker. It was Samuel Bowly. His zeal for the slave was noble. On one occasion, when the Dean of Carlisle was in the chair, he delivered an oration upwards of four hours long in reply to Peter Borthwick, the notorious agent of the West India Planters. Indeed, so ardent and successful were his labours in this struggle, that the ladies of Gloucester presented him with a silver salver, inscribed with a suitable address, expressive of their respect for his fidelity and ability in connection with the coloured races.

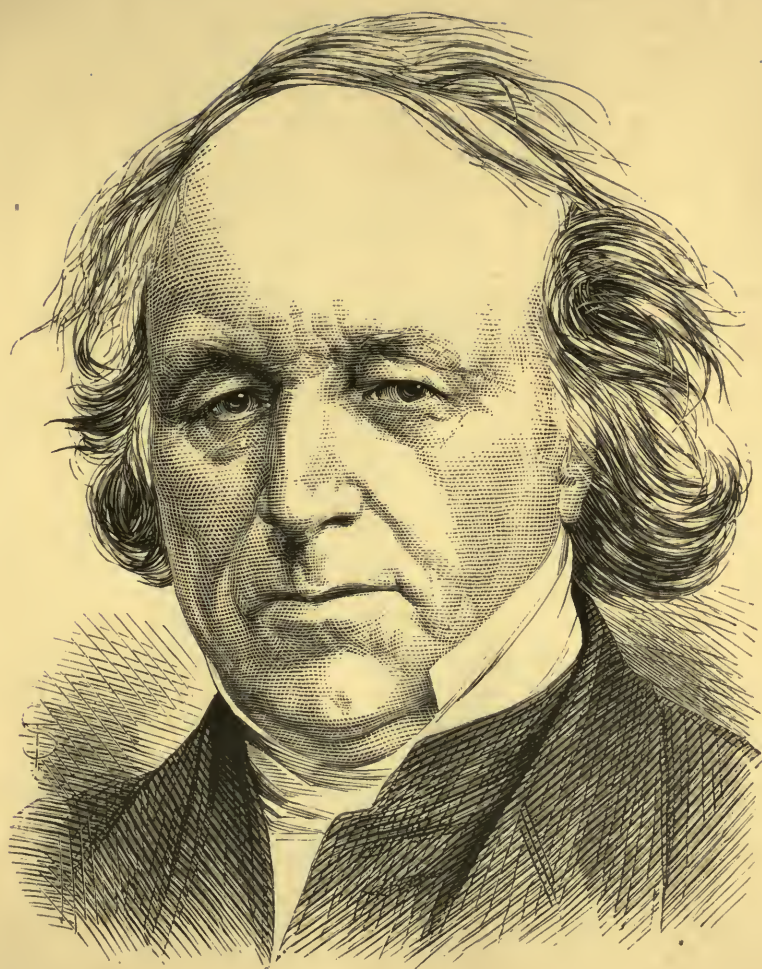
In 1835 Mr. Bowly commenced his career as a temperance reformer. It had become evident to very many that the drinking customs of the country were at the root of an immense amount of the misery and vice so prevalent around, and that a society pledged to total abstinence from all intoxicating beverages would be a great help in their reform. Mr Bowly was one of the first to sign his adherence. The white slave of intemperance took the place of the black slave of the West Indies. He devoted his life to the cause; and there is not a district in the United Kingdom he has not visited in support of it. In Exeter Hall his voice is often heard, and is always welcome. As a speaker his persuasive powers are very great; his kindly heart, his deep religious feeling, his varied experiences, his ready utterance, fitting him pre-eminently for platform work. If, as the ancients tell us, the end of oratory is persuasion, then, as an orator, Mr. Bowly must occupy a distinguished place. Many of the Friends have been earnest advocates of the Abstinence movement from the first, giving it a footing and respectability; but there has been no one superior to Samuel Bowly.



THE REV. THOMAS BINNEY.

AMONG the Nonconformist Ministers of the day no one is better known, except, perhaps, Mr. Spurgeon, than Thomas Binney. He was born in Newcastle-on-Tyne in 1798 or 1799, and was educated at Wymondly College. His first charge was at Newport, in the Isle of Wight, from which he removed, so long ago as 1829, to London, to take the oversight of the congregation of the King's Weigh House Chapel, then meeting in East Cheap. He had already made his name favourably known in his formersphere, and his commanding and intellectual appearance, his manly outspokenness and force of character, and clear and forcible thinking, gradually gathered round him one of the most intelligent audiences in London. The state of society was then somewhat different from what it has become. The cheap press was unknown; Dissent still lay under the shadow of the Test and Corporation Acts; and the City was still the residence of many substantial merchants and householders. In these circumstances a man like Mr. Binney became before long, by his acute and thoughtful preaching, his freedom in discussing the topics of the day, and by his vigorous pen, which was used frequently in the ecclesiastical controversies of the hour, a recognised power in the metropolis. Yet he had his day of struggle, for he himself told an audience lately, when he was presented with a well-deserved Testimonial, that for the first five or six years of his residence in London he did not get enough salary to pay his household expenses, and had to spend about £1,000 of his own to enable him to keep his position. But in 1834 things began to become definitely settled. In that year the foundation of the present Weigh House Chapel, in Fish Street Hill, was laid, and thenceforward his hearers became more and more consolidated into a wealthy and prosperous church. In those days Mr. Binney was a strong Dissenter, and said and wrote much that he would hardly say nor write to-day, but at the time it made him the mouthpiece of large numbers, and helped to give him additional influence. He became, indeed, the object of much bitter animosity on the one side, and of corresponding laudation on the other.

Mr. Binney is the author of a number of volumes, of which the last is the largest—A Selection of Sermons from those preached in his forty years' pastorate in the Weigh House. Able, thoughtful, sound, these discourses are yet less flowing and easy than his pulpit style; they have been stiffened into essays rather than left as they first came from the lips, for Mr. Binney is one of the freest, most unconventional of preachers—he talks rather than preaches, and argues racily, with abundant, sparkling force—not heavily and drily. In 1845 he visited the Canadas and the United States, and in 1857 he set out on a tour through the Australian Colonies. He has received from the University of Aberdeen the degree of LL.D., and that of D.D. from the United States, but he does not use them, feeling, perhaps, that they would not raise him in his own esteem, and that his position in that of others is high enough without them. Of late years Mr. Binney has become a kind of informal representative of the Dissenters generally in the eyes of the public, but he takes little public work, and lives rather in the memory than in the eyes of his denomination. His Chapel, the Weigh House, still stands, but it is threatened by Railroad Schemes, and will likely soon be taken down. Mr. Binney resigned the pastorate of it two years ago, and now lives without a charge.



LORD LAWRENCE.

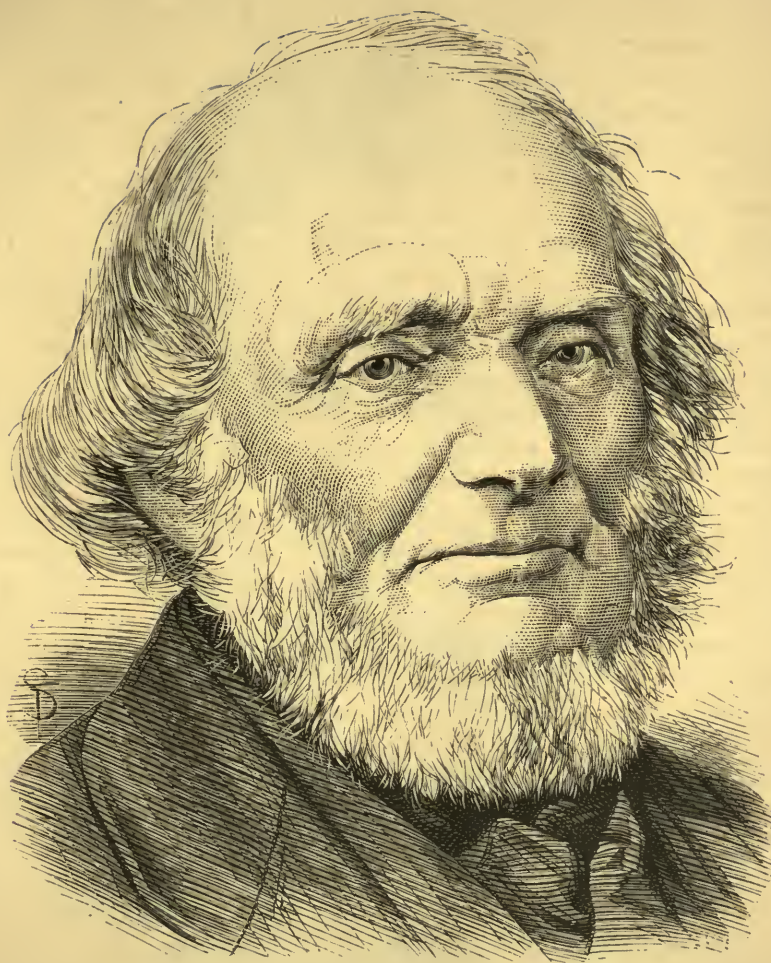
JOHN LAIRD MUIR LAWRENCE, Baron Lawrence, late Governor-General and Viceroy of India, was born March 4, 1811, in India, but was sent home for his education, which he received first at Foyle College, Londonderry, and afterwards at the East India College, Haileybury. His father was a North-of-Ireland man, who himself was employed under the great Company, and it was only following a hereditary path when his son chose the same lot in life. There were two brothers: the ever memorable Sir Henry, the poet and genius of the family, as well as the eminent Christian and philanthropist, and Lord Lawrence, the clear-headed, energetic, decisive man of action. The one chose the army, the other civil life, and obtained his nomination to India as a Writer in 1829. In 1831 he obtained the post of Assistant to the Chief Commissioner, and Resident at Delhi; was advanced to be Officiating Magistrate and Collector in 1833, and transferred in the same capacities to Paniput in 1834. We next find him at Goorgaon as Joint Magistrate and Deputy Collector of that district, and of the southern division of Delhi, in 1836. Presently he is in sole charge of Goorgaon, and is conducting the settlement duties in Zillah Etuwah, in 1838, and in February, 1840, he is on his road to Europe, on furlough, which extended to December, 1842. After his return to India, he, for a time, held the posts of Judge, Magistrate, and Collector for the great district of Central Bengal; till Sir Henry Hardinge appointed him to the important office of Commissioner of the Trans-Sutlej Provinces, which had come into the possession of England as the result of the first Sikh war of 1845-6. In this high sphere he found the needed opportunity for making himself a name, by his great abilities and untiring energy in bringing the political, fiscal, and agricultural affairs of the provinces into order and system, out of the wild confusion in which he found them. In 1848 the second Sikh war broke out, and ended by the permanent annexion of all the Sikh monarchy to the empire. A Board of Administration was appointed by Lord Dalhousie of three of the ablest men he could select, to bring the new territory under British law and institutions, and of this board the brothers Lawrence formed two. The population were warlike, tumultuous, and bitterly opposed to British rule. Bribery and oppression were rife—crime had a free sweep to do as it liked. A comprehensive system of law and justice, and of social and financial improvement throughout the Punjaub was demanded; and so magnificently was it carried out, that in 1857, when all India besides rose in awful mutiny, the Provinces where the Lawrences ruled remained loyal, and by their loyalty were the great means of our saving the Indian Empire. In 1856, Sir John Lawrence was made K.C.B. and a G.C.B. (civil) in 1857, for his zeal, intrepidity, and energy in aiding the military authorities to put down the Revolt. In 1858 he was created a baronet, and sworn a member of the Privy Council. On the creation of the order of the Star of India in 1863, he was made a K.S.I., and in December of that year he succeeded Lord Elgin as Governor-General. The East India Company granted him a pension of £2,000 a year for life, and a special Act allowed him to hold this as well as his salary as Viceroy. He is now chairman of the London School Board, for which he takes no salary. He is known as a most worthy Christian, and was distinguished as such by his bearing while Viceroy of India.



EARL RUSSELL.

EARL RUSSELL, better known as Lord John Russell, third son of the sixth Duke of Bedford, was born in London in 1792, so that he is now approaching his eightieth year—but the House of Lords has no one more constantly in attendance, and he has, this summer (1871) published a "*Review of British History for the Last Two Hundred Years!*" He is a Westminster boy, and an old Edinburgh College student—a pupil of men so long gone as Dugald Stewart and Thomas Brown. In 1813 he was first returned to Parliament as member for Tavistock, a borough of his father's. So long ago as 1815 we find him defending the right of nations to manage their own affairs without foreign interference; in 1817 he spoke against the suspension of the Habeas Corpus Act, proposed and carried out by the ministry to enable them to crush the suffering people. Soon after he began the agitation of the Reform Bill, the great work of his life. Session after session he renewed his motion, only to find it defeated, but each time by decreasing majorities. The first step was his moving, in February, 1820, more than fifty years ago, a bill for the disfranchisement of four boroughs notorious for bribery and corruption. The proposal, though carried in the Commons was defeated in the Lords, but the defeat was in reality a victory. In 1821 he succeeded in striking the borough of Grampound off the list of constituencies, though his resolution affirming the abstract necessity of a change was lost. He was, meanwhile, an earnest defender of that very doubtful heroine, Queen Charlotte, an advocate of Roman Catholic emancipation, and an opponent of the Test and Corporation oaths. In 1826 his support of Roman Catholic emancipation cost him his seat for the county of Huntingdon, but he was elected for Bandon in Ireland. Returning to the charge, he finally, in 1828, carried the great reform of the abolition of the obnoxious oaths, and in 1829 wrung the Catholic Emancipation Bill from a very unwilling ministry. Strengthened by the addition of the Roman Catholic members, the Reform Bill of 1832—a great peaceful revolution—became law, under Lord John's leadership as its proposer, on June the 7th, and with this crowning triumph his fame reached its height. It is rarely granted one man to do so much; but to retain the spotlessness of character for which all respect Earl Russell, through such agitations, is rarer still. Since 1832 he has held many offices, and has twice been Premier. He was raised to the peerage in 1861. He is a striking instance of what integrity, industry, and fair abilities will do when they have the opportunity. He is far from a brilliant man, and had often shown weakness and mediocrity in his statesmanship when most was expected from him, but his name is written ineffaceably on the records of English progress as the greatest reformer of modern times.

Earl Russell was married, first, in 1835, to the daughter of Thomas Lister, Esq.—the widow of Lord Ribblesdale—next, in 1841, to Lady Frances Anne, daughter of the Earl of Monte of the day, also a widow, and he has since, on the death of that lady, married a third time. He has been a very voluminous author, but all his books are short-lived. They are sensibly but heavily written. The Earl is famous as the friend of Byron and Lady Byron, of Moore, and all the literary notabilities of the last generation.



LORD NAPIER OF MAGDALA.

LORD NAPIER of Magdala was born in 1810, and is a soldier by descent, as we may say, for his father was an officer of the Royal Engineers before him. He entered the Bengal Engineers at the age of seventeen, and served till he was thirty-one before he got his captaincy. In 1845-6, when the first Sikh war broke out, he found his first great opportunity of honour, but he had to pluck it from the midst of terrible danger, for while he was chief engineer at Moodkee, he was desperately wounded at Ferozeshah. Recovering, he rose to be Brigade-Major of Engineers at Sobraon, and took a prominent part in the subsequent advance on Lahore. In 1849 he was again in the thick of battle at the siege of Moultan, when he was again Chief Engineer, till he was again severely wounded. At the Battle of Goojerat he was commanding engineer of the right wing of the Army of the Punjaub, and after the peace, was rewarded by medals and a brevet lieutenant-colonelcy. Under the new Punjaub administration he was named Chief Engineer of the New Provinces, and had thus the opportunity of gaining full knowledge of everything connected with their resources, and to take such steps, in the multiplication of roads, the creation of magnificent canals, the construction of necessary public buildings, barracks, etc., as were of vital importance in the disastrous year of the Mutiny in India, by developing and organizing the wealth and material assistance then so efficiently brought to the assistance of our sorely tried armies. He continued in the Punjaub till called to Calcutta to the higher post of Chief Engineer of Bengal,—varying quieter occupations by expeditions against troublesome hill tribes and local disturbances, little known, but not the less difficult or dangerous. In 1857, when the great Mutiny flamed up over India, he was Chief of Sir James Outram's staff, and fought in the different actions that led to the first relief of Lucknow. Next year he became Chief Engineer to Sir Colin Campbell, and carried himself so ably as greatly to raise his reputation which was already high. A C.B. followed as the public acknowledgment of these services, and it was felt that he was marked out for distinction if an opportunity offered. The rebellion suppressed, we next find him in pursuit of Tantia Topee, whom he defeated, retaking Gwalior after "one of the most brilliant and dashing feats ever heard of." In the China War, he was second in command under Sir Hope Grant. At last, at the age of fifty, he was raised to a Major-Generalship and made a K.C.B., appointed successor to the late Sir J. Outram, and made a Military Member of the Council of India. He had risen to the aristocracy of his profession by merit and the faithful service of more than thirty years. In 1865 he rose to be Commander-in-Chief at Bombay, with the local rank of Lieutenant-General, and held this post till Mr. Disraeli had the shrewdness to fix on him for the command of the Abyssinian Expedition, he being the first Engineer officer ever appointed to supreme command. How he effected the deliverance of the captives, planning the details with magnificent ability, leading his troops through an unknown, mountainous country, amidst tribes that might have cut him off in savage defiles and passes, had they not been propitiated or baffled, and finally returned to the sea coast after such a march as modern history does not elsewhere record, are known to us all. A peerage, well deserved, has marked the sense his country has of his value.



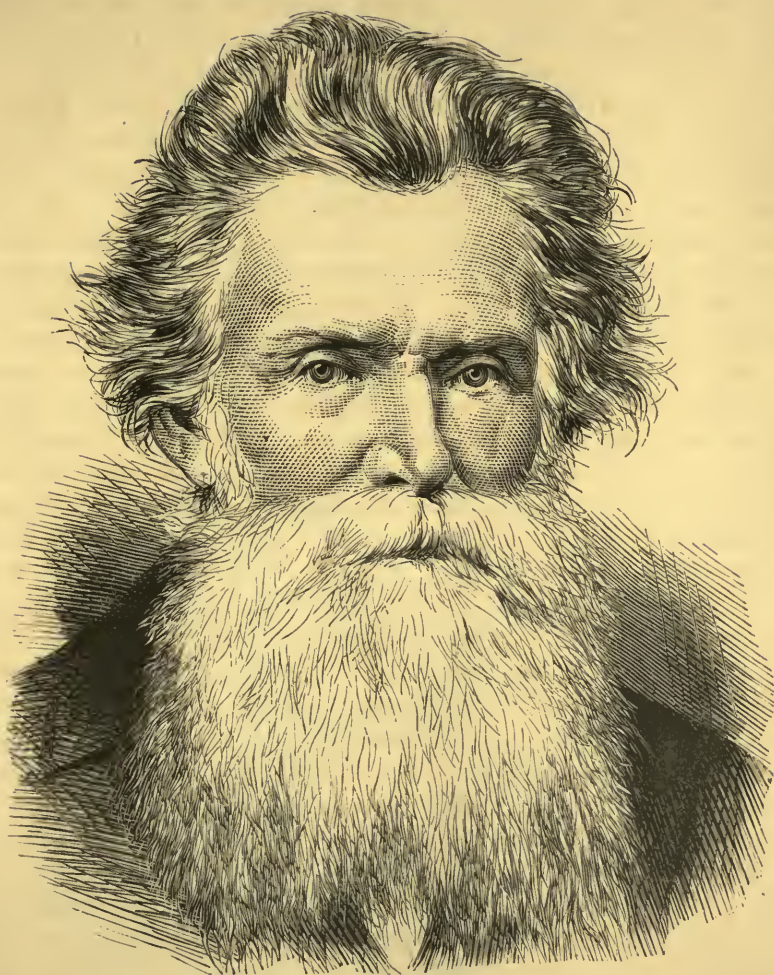
LORD BROUGHAM.

HENRY, LORD BROUGHAM and VAUX, was born in St. Andrew's Square, Edinburgh, September 19, 1779, the son of a Cumberland man and of the niece of Principal Robertson, the historian. In due time he was sent to the High-school, first under Mr. Luke Fraser, and next, under the famous Dr. Adams. At 15 he entered the University, where he attended the lectures of Dugald Stewart, Dr. Black, Sir John Robison, and others, and showed such proficiency that the year after his matriculation a paper by him on optical phenomena was read before the local Royal Society and printed in their transactions. Other papers on high mathematical questions followed; and, as if he would conquer all science, he published one in which the discoveries of Photography were anticipated! Even then his great abilities were noticed—Horner writing of him in 1798 that he was “an uncommon genius.” In 1800 he was admitted to the Scottish Bar; and in 1802, at the age of 23, he and Jeffrey, with a few others, began the “*Edinburgh Review*,” which from the first took a place in the very front of literature, and did incalculable service to the Liberal party in politics. But London—not Edinburgh—was the sphere for such a man. His energy and ambition found no adequate field in his native city, and in 1807 he permanently abandoned it. Shortly after he was called to the Bar at Lincoln's Inn. He was already known for his “immense political information” among his friends, but it was not till 1810 that he found an opportunity to turn it to public account. In that year he was returned by a Whig peer for the pocket borough of Camelford. He was ambitious enough at the next election to contest Liverpool, though without success, with Mr. Canning. In 1816 he was returned for Winchelsea, but his restless activity and zeal lost him favour among the quiet-loving Whigs, whom he still more distressed by an attack on the Prince Regent afterwards George IV., as sensual and unfeeling. From the first he had taken up the cause of the slaves, and of the education of the poor, with a vigour and manliness which won wide popular applause; but he seemed to his party to be intemperate and without judgment in his irregular enthusiasm for the destruction of their pet political abuses. In 1820 and 1821 he was employed as leading Counsel for Queen Caroline, and won her acquittal in the face of the most determined opposition of the Court. But it would be vain to recapitulate the mere list of his public services or activities—how he was great in libel cases; how he moved for an Education Committee; how he protested against flogging in the army and navy; how he laboured in a thousand directions as with the energy of many men. In 1825 he was appointed rector of Glasgow University. In 1828 he made a speech six hours' long, for the appointment of a Committee to inquire into the state of the law; and at last, at the passing of the Reform Bill, he became Lord Chancellor, under Lord Grey, who could not leave him out of the Ministry, so great was his popularity. As a Chancery Reformer his services were a lasting benefit to the nation, for, bad as things still are, they were then unspeakably worse. Quarreling with the Whigs, he had to resign the Woolsack, and for the last thirty years of his life busied himself in writing books, in attending the House of Lords, and in presiding at Science Congresses, with very much besides in every department of useful activity. He died, full of age and honour, in May, 1868, and is buried at Cannes, in France.



THE REV. ALEXANDER DUFF, D.D., LL.D.

THE REV. ALEXANDER DUFF, D.D., LL.D., was born at Pitlochry, in Perthshire, in 1806, and studied at the University of St. Andrews, where he took his degree. From his youth a zealous friend of missions to the heathen, he had the honour to be sent out in 1829—the first missionary commissioned by the Church of Scotland. His destination was India, but he was wrecked on the voyage, and reached Calcutta with nothing but his life. Once there, his indomitable energy soon made its mark in the history of missions, and his firmness of character soon showed his independence; for he made light of difficulties which staggered everyone else, and judged for himself even in the face of resolutions of the General Assembly of his Church, when it seemed necessary to differ from them. It had been the plan till then to teach the native children only Bengali, except in the University, and in every case rigidly to exclude the Bible, but he opened a school in the heart of the native town for English, and began from the first to read the Bible daily with his scholars. It was no use to try to turn him from his course. The Brahmins threatened, and took away the children; the Europeans predicted revolt and massacre from such a revolutionary system; Duff answered by continuing to work as if everything were on his side, and by his resolution, he before long made it come to be so. His schools survived all attacks, and grew stronger and stronger, till they became acknowledged as a great and blessed fact in the modern history of India. His next great work was to try what he could to win over the educated Hindoos to Christianity. The Government College had cut many loose from heathenism without supplying its loss with anything better. To gain them, Dr. Duff organized a course of Lectures on the Evidences and Doctrines of Revealed Religion, most of which he himself composed and delivered. The labour was great, but so was the reward. In 1832, three Brahmins, the first baptized in Calcutta, professed Christianity, openly attributing their conversion to his lectures. One of them was the editor of a very able native newspaper, and a Brahmin of the highest caste. The thin edge of the wedge had entered the native creed. In 1834 severe illness forced him home, but his presence in Scotland did much to deepen the interest in Indian Missions. It was not till 1840 he was able again to return to Calcutta, but he found that his mission had prospered in his absence, and that the Government itself had begun to move, in educational matters, in a right direction. After the disruption, the missionaries in India, men trained by Chalmers, unanimously threw in their lot with the Free Church, and in consequence had to surrender their buildings and library, and begin operations afresh. But so ardent was Dr. Duff's zeal, and so heartily was he supported, that he was able to report, almost immediately after, that they had 798 scholars in a native building they had leased. A new church was raised at the cost of £12,000. Since then, during the twenty years up to 1865, the congregation raised for all purposes, £62,000, of which £20,000 were allotted to the support of the missionary work. In 1847, Dr. Duff was appointed Professor of Theology in the New College, Edinburgh, on the death of Dr. Chalmers, and left India; but he could not stay away from it, and returned in 1855. In 1863 he had to leave it finally, in shattered health. He is still hale, in a measure, and busily at work as a Professor in the Free Church in Scotland.



THE REV. W. B. MACKENZIE, M.A.

WILLIAM BELL MACKENZIE was born at Sheffield, April 7, 1806. At the age of 16 he lost both his parents, and for some years passed through an experience fitted to try the energy of his character, but bore himself nobly with adverse circumstances. He first turned his attention to the law; but, after a little, his thoughts were directed to the ministry, and having once determined on his future course, no obstacles were too great. In a position most unfavourable to study, he gave every spare hour, many of them robbed from sleep, to preparing for the University, and entered Magdalen Hall, Oxford, at last, in 1830. There he was soon noted for his sterling abilities, and not less for his zealous and consistent piety. He passed through his college career untainted by the prevalent movement of the day—the Tractarianism which has since developed so fatally—and was ordained to the curacy of St. James', Bristol, in 1834. This he retained till 1838, when he was selected for St. James', Islington, then just built. In those days hundreds of acres, since covered with streets, were gardens and pastures, and for a time difficulties stood in his way, but ere long they were conquered, and the church rose to prosperity. Built to accommodate a thousand people, it was, after some years, found inadequate to receive the crowds that thronged to hear him, and had to be twice enlarged, till, in 1850, sittings were provided for upwards of two thousand people. Schools and other forms of Christian machinery were duly established, and St. James' became the centre of a ceaseless Christian activity, which extended itself year by year. His sermons sought after from the pulpit were still more widely diffused in the form of books, almost each course as it was preached passing by turns through the press. In this way "*The Abiding Comforter*," "*Words in Season to them that are Weary*," "*Saul of Tarsus*," "*Help for the Helpless*," "*The Word of Life*," and other books, bearing his name, came into existence, the many editions through which they have passed marking the popular sense of their worth. In 1868 the first symptoms of his last illness appeared, and they increased till he was finally laid aside in the spring of 1870. His illness was long and severe, and he had to submit to the efforts of the surgeon once and again without benefit. From his sick-bed he sent touching letters to his congregation, who clung to the hope that he might once more be able to minister to them as he had for more than thirty years. But his course was run, and after more than two years of suffering he was released to be with his Lord. Mr. Mackenzie was a man of the middle height, of pleasing expression, quiet in his voice and manner, unresting in his pastoral activities. There must have been a great deal in him to admire both as a man and a minister, to enable him to keep so very large a congregation for so many years. He had many proposals made him to remove to other spheres of labour, but he uniformly declined them, as indeed he well might, for where could he hope to find the same love as from a people who had gathered round him through so many years, or where could he have been so useful as in a parish in which his influence had slowly come to be so great? He was a man of a large and catholic spirit, and was sincerely regretted by Nonconformists as well as by Churchmen. May many such rise continually to serve their Master as faithfully as he! His funeral was attended by ministers of different religious bodies, and it was felt by all that his loss was a great one.



CYRUS W. FIELD, ESQ.

CYRUS FIELD was born in 1819, at Stockbridge, Massachusetts, and at the age of fifteen left his father's roof for New York, and became a clerk in a house well-known in that great city. At twenty-one he was married and settled in life as a wholesale paper merchant. Having been very successful he wished to retire, but yielded to the wishes of his junior partners, and let his name remain as head of the firm. He withdrew, however, so far, as to make a six months' tour in South America with Mr. Church, the artist. Returning in 1853, he speedily turned his attention to the subject of ocean telegraphs, which from that time has been the great business of his life. The first suggestion of such matters to his mind rose from an application made to him to aid in laying a telegraph to Newfoundland, in connection with a projected line of steamers to Ireland. It struck him that if a cable of such length could be laid there was nothing to hinder a still longer from being carried from one side of the Atlantic to the other. Turning over the thought, he next consulted men of science such as Professor Morse and Lieutenant Maury, and receiving encouragement from them, he devoted himself to the great enterprise, heart and soul, in conjunction with his brother Dudley. A few friends, rich and stout-hearted, joined them, and the first Atlantic Telegraph Company was organized, with a favourable charter granting them the sole right, for fifty years, of landing a telegraph cable on Newfoundland and Labrador, with a subsidy as soon as the line was completed. The first thing was to span the ocean from the Continent to Newfoundland, and by 1856, after one failure and a couple of trips to England for cables, this part of the scheme was accomplished. The next step was the formation of the Atlantic Telegraph Company, and the sounding a way for the cable, which was undertaken by both the British and American Governments in separate vessels. The British Government greatly encouraged the projectors by promising £14,000 a year for the transmission of their messages, and the use of their ships to lay down the cable. £350,000 was asked for, and in a few weeks was subscribed, Mr. Field taking eighty-eight shares of £1,000 a-piece. On the first attempt to sink the cable, it broke when the ship was 350 miles to the west of Ireland, and the scheme had to be given up for a time. In 1858 a second attempt was made, but a terrific storm met the vessels in the middle of the Atlantic—the cable broke again, and the expedition returned to England once more. A third effort met with better success, and on the 5th of August, 1858, the two ends were safely landed, one in Valentia Bay, Ireland, the other in Trinity Bay, Newfoundland. The first message sent from the Old World to the New was worthy the occasion: it was: "Glory to God in the Highest, peace and goodwill to men." A few weeks later the cable ceased to act, but a new cable was prepared, and the "Great Eastern" was sent out with it, only, however, to lose it also, when 1,200 miles from Ireland. It seemed a hopeless dream to bind the two worlds by the electric wire. But Mr. Field did not despair. A better cable was once more made, a company was formed with a capital of £600,000, the "Great Eastern" again sailed, and this time carried the thin thread triumphantly from shore to shore. Not only so—it fished up the broken cable from the abysses of the ocean—united it, and joined England and America by two telegraphic wires. The moving spirit throughout was Mr. Field.

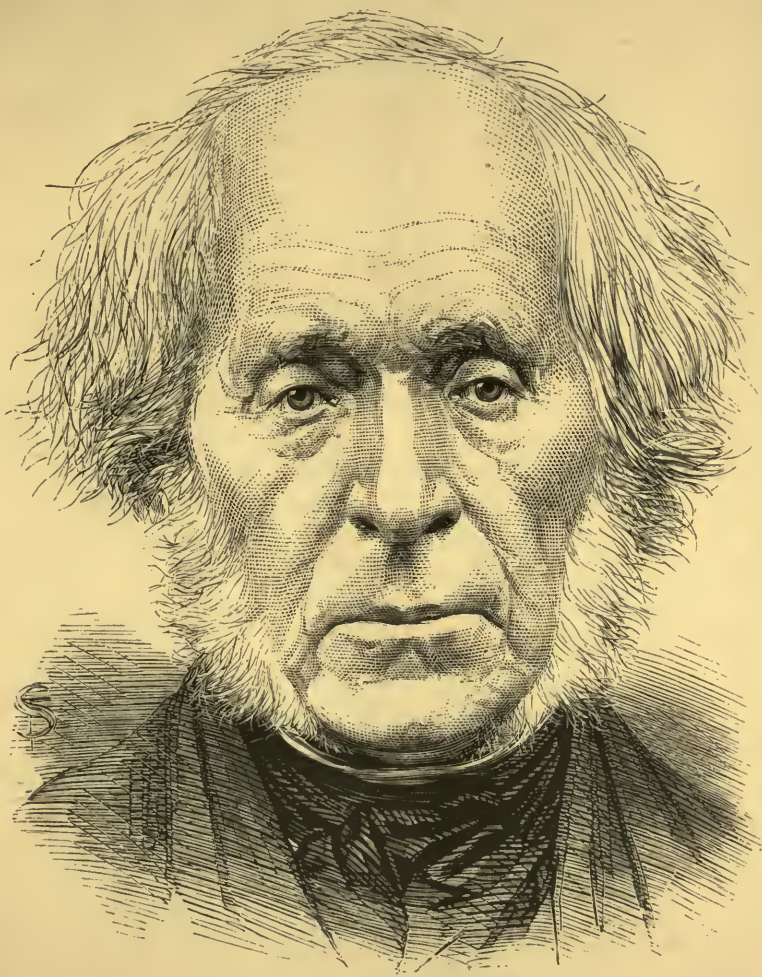


SIR DAVID BREWSTER.

ON February 10th, 1868, there passed away from amongst us, at the ripe age of eighty-six, one of the greatest philosophers of our age—Sir David Brewster—in the hope of a sure and certain resurrection to eternal life. That he should have lived and died a Christian, like so many other dignitaries of science, is a sufficient answer to those who speak of Christianity and science as mutually opposed.

Sir David was born at Jedburgh in 1781. He was educated for the Church of Scotland, but his inclination for science soon led him to exchange the pulpit for the philosopher's chair. In 1800 he became an M.A. of Edinburgh University, and in 1807 the University of Aberdeen made him an LL.D. Meanwhile his name was rising into fame in connection with his discoveries in optics, which caused him to be selected to edit the "*Edinburgh Encyclopædia*"—a huge series of quarto volumes, which kept him busy for no less than twenty-two years. In 1831 he laid the scientific world under additional obligation by becoming one of the founders of the far-famed British Association. As a writer Sir David was most laborious and successful. In 1813 he published a "*Treatise on Optics*"; and in 1819, in connection with Professor Playfair, he established the "*Edinburgh Philosophical Journal*," which has only ceased to be issued within these few years. In addition to all this work he wrote many essays in the "*Edinburgh Review*," and, subsequently, in the "*North British Review*," the quarterly literary representative of the Free Kirk, of which Sir David was a zealous member. His latest essays appeared in "*Good Words*." Books for professional use, and others for the general public, appeared, bearing his name, very frequently. Among them we may enumerate his "*Treatise on Optics*"; his "*Treatise on the Kaleidoscope*"; his "*Letters on Natural Magic*"; his "*Martyrs of Science*"; and his "*More Worlds than One*"—a rather testy reply to Professor Whewell's essay on "*The Plurality of Worlds*."

Sir David's discoveries were, for the most part, such as could not be detailed in a short notice, or made clear to the unscientific reader. But their value may be judged from the honours paid him from every quarter. Besides the degrees already named, he received the Copley medal of the Royal Society in 1815 for one of his optical discoveries. In 1825 he was elected a corresponding member of the Institute of France. In 1831 the decoration of the Guelphic order was conferred on him, and the next year he was knighted by William IV. In 1849 he was elected one of the eight foreign associate members of the National Institute of France—one of the highest honours Europe can confer; and he was afterwards made a Grand Cross of the Legion of Honour by Napoleon III. There is, indeed, hardly a society in Europe or America which has not sought the honour of some connection, through its membership, with one so illustrious. He enjoyed in his later years a pension of £300 from the British Government. Sir David was twice married—the first time to a daughter of Macpherson, the author, or discoverer, of "*Ossian*." This lady's daughter has herself proved a writer of no small fame. His death was a beautiful tribute to Christianity. "As a physician," said Sir James Simpson, "I have often watched by the dying; but I have never seen a deathbed scene more full of pure love and faith than that of Sir David Brewster."



THE REV. HORATIUS BONAR, D.D.

THE REVEREND HORATIUS BONAR, one of the best hymn-writers of this century, was born at Edinburgh in 1808. His father was Solicitor of Excise—or law adviser of the Government in Excise matters—an office now abolished. The Bonars, however, belonged to what may be called the clerical families of Scotland, like the Browns and McLeods—for, one after another, they have been a race of ministers for a century and a half. Horace Bonar was educated at the Edinburgh High School and the Edinburgh University; and while there he formed a significant friendship with McCheyne, which only closed with the death of that lamented servant of Christ. He became an author even before he was a minister, contributing to periodicals and publishing a volume of Christian Essays while yet a student. In 1839, at the age of thirty-one, he was ordained, and commenced his ministerial life at Kelso, where he remained till his removal to Edinburgh, within the last few years. His fervent and faithful presentation of evangelical truth was eminently successful in Kelso, where the loyalty of the Presbyterian Scotch to their ministers gave all his teaching its due effect, and secured him that loving sympathy, without which ministerial labour is like water spilt upon the ground. A warm-hearted, kindly man, ready to help by word and deed, he found a congregation which appreciated his character, and received the truth gladly at his lips. Dr. Bonar has been a voluminous author in prose as well as a prolific hymn-writer. His Kelso Tracts are widely known, and “*Days and Nights in the East*,” “*Catechisms of the Scottish Reformation*,” “*Fifty-two Short Sermons for Family Reading*,” “*God’s Way of Peace*,” “*The Land of Promise*,” “*The Desert of Sinai*,” “*The Night of Weeping*,” “*The Morning of Joy*,” “*Light and Truth*,” are only some of his better-known books. But it is by his hymns that he is best known. We have few finer Christian lyrics of their kind than the hymn commencing—

“ All that I was,—my sin, my guilt,
My death—was all my own ;
All that I am I owe to Thee,
My gracious God, alone.”

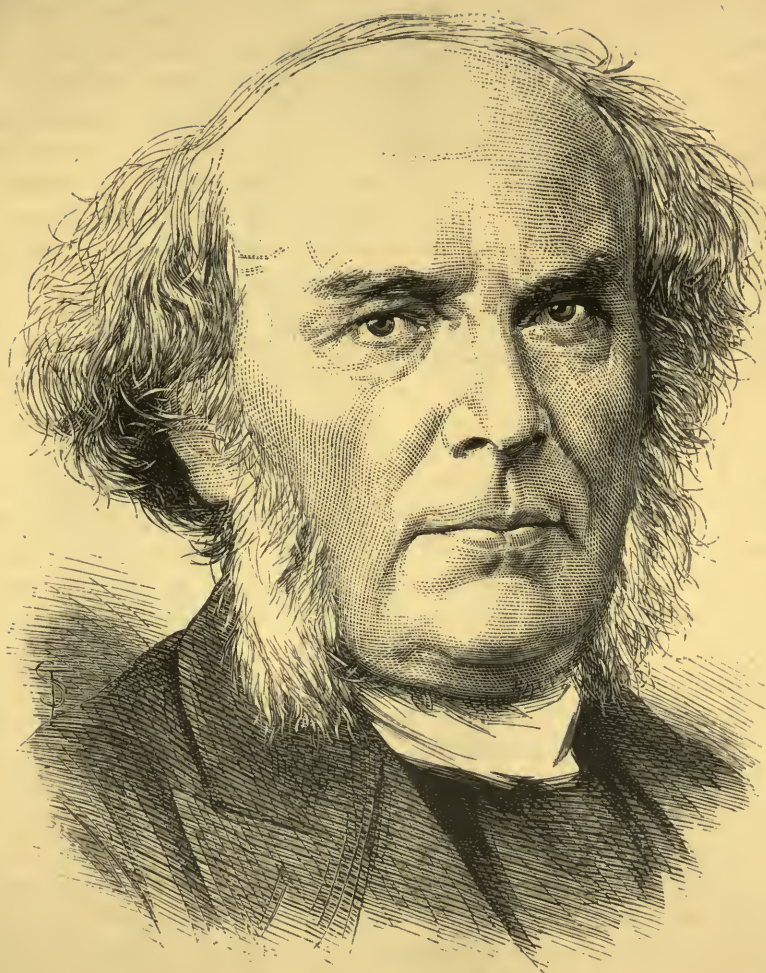
or that other—

“ I heard the voice of Jesus say,
‘ Come unto Me and rest ;
Lay down, thou weary one, lay down
Thy head upon My breast.’ ”

or that—

“ I lay my sins on Jesus,
The spotless Lamb of God,—”

To have written even a few hymns, that will be sung for ages, is surely a glory worth living for. Commentaries and treatises are soon forgotten, but a good hymn is a fountain in the desert, refreshing parched lips for ever ! Dr. Bonar’s prose writings are marked by an earnest hungering for souls that gives them great power. He is rather an expounder of other men’s thoughts than an original thinker, but he fulfils his part with such a passionate pathos of love, as makes them his own in the best sense. He is now in his sixty-third year.



SIR JAMES Y. SIMPSON, BART, M.D.

SIR JAMES SIMPSON, one of the greatest surgeons of this generation, was born at Bathgate, Linlithgowshire, in 1811, and received his early education at an endowed school, now known as the Bathgate Academy. As a boy he was distinguished by his ability and energy, and these qualities speedily raised him to distinction, when, in after years, he began the study of medicine. In 1846 he was appointed Professor of Midwifery in the University of Edinburgh and in the next year he introduced the great discovery of chloroform, which had been brought under his notice as an anæsthetic by an intelligent but obscure country apothecary. He had already attained a European and American celebrity, by his treatise on "Obstetrics," which has been translated into four languages. But it was not only in that department of Medical Science that he became widely known. On one occasion, in consequence of the illness of a brother professor, he undertook, upon a few days' notice, to discharge the duties of the Chair of Pathology, and so well did he perform the duties of the office, that at the close of the session the students formally thanked him for the special value of his lectures. In 1849 he was elected President of the Edinburgh Royal College of Physicians, and in 1852 President of the Medico-Chirurgical Society. In 1853 he was chosen, under peculiarly flattering circumstances, Foreign Associate of the French Academy of Medicine, and, shortly after, he received an order of Knighthood from the King of Sweden, as an acknowledgment of the benefits conferred on a large portion of humanity by the introduction of chloroform into the practice of Midwifery. In 1856 the French Academy of Science sent him the Monthyon prize of 2,000 francs on the same ground, and in England Her Majesty was pleased to make him a Baronet, an honour to her who gave it as well as to him who received it. In his later years Sir James added to his fame in other branches that of a most accomplished surgeon, and was often called from one end of the kingdom to the other, in consequence, to perform specially difficult operations. It was not only in his immediate profession, however, that he exerted a commanding influence; he was no less active in everything connected with the social welfare of his fellow-countrymen, seeking to improve their dwellings; improve hospitals; introduce sanitary reforms, and in other ways benefit all classes. So indefatigably active in mind was he, moreover, amidst all this labour, that he found time to become a very distinguished antiquarian. That such a man should add to the most brilliant scientific fame the lowly graces of a Christian life, lends additional interest and tenderness to his memory. For many years before his death he was as well known for his profound religiousness as for his professional greatness. He frequently delivered addresses on the Simple Truths of the Gospel in public, and he was the author of some of the most telling tracts we know. The influence of such principles and such a spirit in one whose opportunities were so signal, must have been great, beyond his own conception or that of anyone. Sir James's liberality was great. On one occasion, to our knowledge, he came to London and lived in it for some time to perform and watch the results of an operation on the wife of an eminent minister, and would take no remuneration. He said he never took fees from the public servants of God. He died, in 1870, of heart disease.



MR. PHILIP PHILLIPS.

It is one of the blessed truths of life that the ways of doing good are numberless. No gift whether of word or deed, if duly used, fails of its hundred-fold. Mr. Philip Phillips, acting on this, has become known round the world by the unique course he has taken of singing and playing sacred airs from place to place, preaching with melodious sound, and gracious, easily-remembered words, to thousands on thousands—a “Singing Pilgrim” as he calls himself—abiding nowhere for long, but scattering the seed of the kingdom from land to land. He was born of one of the oldest families of New England, in Western New York, in 1834, so that he is now thirty-seven years of age. His excellent mother died when he was only eight years old, and as his father was a thrifty working farmer, he had to begin work early on the land, getting his education as he best could, but getting it fairly, as is the admirable characteristic of his race. He very early showed remarkable ability in singing, often leading the Sunday-school while still a very little boy. When thirteen he gave his heart to his Saviour, whose praises he had sung so earnestly from almost infancy, and a year later he made a public profession of religion by joining the Methodist Episcopal Church. At seventeen he bound himself to a dairy farmer, to work till he was twenty-one, the terms being that at the close of his engagement he was to receive 100 dollars and two suits of clothes. In his leisure he gave as much time as he had to the study of music as a science, and when he was out of his apprenticeship, went to the Normal Institute of the famous Dr. Lowell Mason, at Boston, to make himself more thoroughly an educated musician. His next step was to go about the country holding Sunday-school Music Conventions, giving instruction gratis, and selling melodies and pieces for a living—most of them of his own composition, and some immensely popular. He finally gathered these airs into books and published them under the names of “*The Singing Pilgrim*,” and “*Musical Leaves*,” in which shapes their sale has been enormous. One firm alone, indeed, sold 66,000 of the former in five months of 1868, the aggregate sale for the last five years having reached a quarter of a million copies. Since the issue of the “*Musical Leaves*” over 600,000 copies have been sold. His “*Musical Evenings*” have been equally successful, the receipts for various benevolent objects having sometimes amounted to over £100 for a single night. Mr. Phillips is an ardent promoter of Congregational singing. He has superintended the publication of the “*New Hymn Book* ;” an offering of praise for the Methodist Episcopal Church, which was sanctioned by a late General Conference of the Body, and is now in general use through the United States. His services in England were thronged by old and young alike, and it is a striking testimony to his merits as a singer and a man, that his “*Evenings*,” instead of being a mere passing sensation, have created a deep and lasting effect in every part he has visited. We last heard of him as at San Francisco, with the same grand acceptableness and its corresponding usefulness. His mode is to play the airs on a small harmonium he carries with him, singing them in his beautiful tenor, and connecting them by fitting words and counsel. It is not the mere novelty alone : the genuine worth of these services forms their greatest attraction. His powers are marvellous, carrying with them all classes, and subduing them to the power of the blessed truths he proclaims.



MR. JOHN ASHWORTH.

MR. JOHN ASHWORTH was born on the 8th of July, 1813, at Cutgate, near Rochdale, Lancashire. He was born into a rough school, for he had a drunkard for a father, but he had a saint for a mother ; and while the vice of the one parent taught him the evil of sin, the grace of the other showed him the beauty of holiness. He has himself told the story of his early life—its poverty and its privations—and of his struggle and rise in society, with touching fidelity, in one of his tracts, “ My Mother.” The ragged child became prize winner in the Sunday-school ; rose, step by step, to the superintendent’s desk, and from that to the pulpit. He attributes everything that is good in him to a pious mother and to the Sunday-school. Mr. Ashworth owes his rise in life, next to his religious principles, to his industry and perseverance, and now holds a responsible position in a manufactory at Rochdale. It was while on a visit to London that he felt constrained to undertake the great work of his life. The misery he saw around him filled him with pity. The “ Home for the Destitute ” especially impressed him, and led him to think of the hundreds equally wretched in his own town. That they should not know the Gospel, seemed to him the grand secret of their degradation, and he determined to do what he could to proclaim it to them. For the time his schemes had to be deferred, but some years after he began by himself in earnest, with the most gratifying results. His labours are entirely gratuitous, and his sphere among the poorest of the poor, as may be judged from the following handbill, put out by him to attract them to his chapel:—

CHAPEL FOR THE DESTITUTE

(Near the Bank steps),

BAILLIE STREET, ROCHDALE.

Ye homeless, houseless, friendless, pennyless outcasts, Come !

In rags and tatters, Come !

Ye poor, and maimed, and halt, and blind, Come !

Of whatever colour or nation, creed or no creed, Come !

Jesus loves you,

And died to save you.

Come, then, to Him, all ye wretched,

Lost and ruined by the fall ;

If you tarry till you’re better,

You will never come at all.

NO COLLECTIONS.

All we seek is your welfare, both body and soul.

Service every evening, at a quarter past Six.

Come, poor sinners, come, and welcome !

He aids the physical as well as the spiritual man, and finds great help to the higher good by conferring a measure of the lower. He has long felt that to give only words to the hungry or naked is not enough. Mr. Ashworth’s style is direct, forcible, easy, unaffected, and full of force and bright intelligence.



THE VERY REV. FRANCIS CLOSE, DEAN OF CARLISLE.

VISITORS to the quiet and beautiful city of Carlisle, with its red stone walls, red stone cathedral, and warm glow of comfort and beauty in the landscape around, must have felt that the Dean of such a place must have one of the most delightful positions a man could gain. Envidable in every way, it is yet no more than a just reward for the long and faithful services of Mr. Close to evangelical religion, for he has now been preaching, faithfully and ably, the truths of the Gospel, for over fifty years.

Dean Close was born in 1797, and is thus in his seventy-fifth year; but he bears his age lightly, as might be expected in one whose life has had few of the cares and many of the prizes of his profession. He is the son of the Rev. Henry Jackson Close, formerly rector of Bentworth, near Alton, in Hampshire. He was educated in the Merchant Taylors' School, and afterwards by the Rev. John Scott, of Hull, eldest son of the well-known commentator. He entered as a commoner of St. John's College, Cambridge, in 1816, graduated as a B.A. in 1820, and was ordained to the curacy of Church Lawford, near Rugby, from which he removed, in 1822, to the curacy of Willesden and Kingsbury, in Middlesex. In 1824 he once more removed—this time to Cheltenham, as the curate to the Rev. Chas. Jervis, the incumbent, on whose death, two years later, he was presented to the incumbency. Until 1856 Cheltenham enjoyed the high privilege of Mr. Close's ministrations, which became so popular as to spread his name far and wide. With a good, plain, practical mind, a fine voice, great earnestness, and fluent utterance of thoughts, not too profound, in racy, idiomatic English, and with that unctiousness in his style which is at all times attractive to large numbers, Mr. Close was the beau-ideal of a Low Church clergyman. In 1856, on the nomination of Lord Palmerston, he succeeded Dr. Tait—now Archbishop of Canterbury—as Dean of Carlisle, and there he is still, as earnest, if not so active in body, as in his earlier years. He has always been a strong opponent of horse-racing and theatres, but latterly he has added to the evils he denounces those of alcohol and tobacco. At Cheltenham, during one of his periods of relaxation, some of his friends resolved to present him, on his return, with a substantial mark of their high esteem. In a very short space of time they collected a sum sufficient to purchase a handsome mansion, or parsonage-house, and this valuable gift they handed over to him.

It is through the appointment of such men as Dean Close to places of honour and usefulness that the Church of England owes its hold on the English mind and heart. Faithful to the traditions of spiritual religion, and troubling their people with no barren speculations, their ministry is devoted to those practical counsels which suit the genius of our population. That such men should be raised to positions of comfort, and even luxury, has its good also in this—that worldly circumstances have ever a great effect in recommending the words of those whom they favour, and of gaining an influence in society which poverty and dependence can hardly attain, however eminent the abilities with which they are joined. We are no advocates for wealth in the ministers of the Gospel, but it is certain that if they be in a position of worldly comfort, it makes them freer to use their influence, and gives them more to use.



SELINA, COUNTESS OF HUNTINGDON.

It was to the Countess of Huntingdon that Cowper referred when he wrote of,

“ One who wears a coronet and prays—”

a characteristic then, unfortunately too singular, but since shared by so many, that it would lose its point if applied to anyone to-day. She was born on the 24th August, 1707, and died at the Parsonage House, next door to Spa Fields' Chapel, then her private residence, on the 21st of June, 1791. Thus she lived through the whole of last century, if we deduct the first seven years and the last nine. She was buried at Ashby de la Zouche, near the ancestral domain of Donnington Park.

When not quite twenty-one she was married (June 3rd, 1728) to Theophilus, Earl of Huntingdon, who greatly loved her, and was as fully loved in return. Their affection deepened with time, as may be judged from his saying of her, that “her life and actions rendered even virtue more lovely, and her society and conversation constituted his greatest happiness.” She outlived him nearly forty-five years, but her affection never lessened, the very mention of his name filling her eyes with tears to the last. Lord Bolingbroke's Epitaph on the Earl does as much honour to her as to him whom it laments :—

“ By his marriage with the Lady Selina Shirley
He secured to himself, in retreat,
A scene of happiness he could not have found in the world—
The uninterrupted joys of conjugal love,
The never-failing comforts of cordial friendship.
Every care was softened,
Every satisfaction heightened,
Every hour passed smoothly away
In the company of one
Who enjoyed a perpetual serenity of soul
That none can feel in this life but those
Who are prepared for greater bliss in the next.”

She had four sons and three daughters; the eldest of whom, Lady Elizabeth, a most lovely woman, married Earl Moira, father of the famous Marquis of Hastings, from whom descended the unfortunate Marquis of our own day. Her sons all died without children, and the peerage fell into abeyance, till revived in 1819, in the third collateral branch of the family.

She very early joined the “Methodist” party in the Church, as they were then called. Her drawing-rooms were made the scene of special services for the nobility, and her fortune was lavished on building chapels, and in educating godly ministers in the college she established, first in Wales, and then, as a more central position, at Cheshunt. She was a woman of excellent parts, and of a noble catholicity of spirit, which rose above all feelings of sect, and sought the image of Christ rather than the watchwords of a party. Among the female worthies of England no name shines brighter than hers.



THE REV. THOMAS DALE, DEAN OF ROCHESTER.

THE Rev. Thomas Dale, M.A., Dean of Rochester, was born at Pentonville, London, in 1797. Having, at an early age, lost both his parents, he was fortunate enough to find friends, by whose help he was admitted into Christ's Hospital, then under the able mastership of Dr. Trollope. Here he got a capital classical education, and found means to pass on to Corpus Christi College, Cambridge, in 1817. Having to rely on himself, he took early to authorship for support, and also received pupils, for some years, at different places where he lived. He was ordained in 1822; was curate for three years of St. Michael's, Cornhill; became assistant preacher of St. Bride's in 1826; was appointed evening lecturer of St. Sepulchre's, 1828; and minister of St. Matthew's Chapel, Denmark Hill, in 1830. In 1825 he was made professor of English Language and Literature in London University, but he gave it up in 1830. From 1836 to 1839 he held the same chair in King's College, London. In 1835 Sir Robert Peel appointed him vicar of St. Bride's, Fleet Street, but he exchanged it, in 1836, for the vicarage of St. Pancras. In 1843 he was made a canon of St. Paul's.

As a preacher he was very popular, and his poems are full of tender beauty. His writings were numerous, including, besides his Poems in three volumes, "*A Translation of Sophocles*," published in 1824; "*Sermons preached at St. Bride's*," 1830; "*Sermons preached before the University of Cambridge*," as one of the select preachers, 1832, 1835-6; and an edition of Cowper, with life and copious notes, &c., &c., &c.

In 1837 Mr. Dale resigned his living of St. Pancras for the quiet of a country rectory—that of Therfield, Herts—and here he spent his last years, till within a few weeks of his death. At the close of his career he had been appointed Dean of Rochester, but only received the title to give it back again by dying. He died, May 14th, 1870.

Mr. Dale was a man of varied accomplishments; and, as a poet, will be remembered by some pieces much above the common order. We append some verses of one which we think very beautiful:—

"CONSOLATION.

I.

"The loved, but not the lost.
Ah, no! they have not ceased to be,
Nor live alone in memory;
'Tis we, who still are toss'd
O'er life's wild sea, 'tis we who die—
They only live, whose life is immortality.

II.

"The loved, but not the lost.
Why should our ceaseless tears be shed
O'er the cold turf that wraps the dead,
As if their names were crossed
From out the Book of Life? Ah, no!
'Tis we who scarcely live that linger still below.

III.

"The loved, but not the lost.
In heaven's own panoply arrayed,
They met the conflict undismayed,
They counted well the cost
Of battle—now their crown is won—
Our sword is scarce unsheathed, our warfare just
begun.

IV.

"Have they not passed away
From all that dims the tearful eye,
From all that wakes the careless sigh,
From all the pangs that prey
On the bereaved heart, and most
When conscience dare not say, the loved, but
not the lost?





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